The Missionary Herald

VOLUME CVI JULY 1910 NUMBER 7

A Record Breaker

THE Sixth Annual Conference of the American Board with newly appointed and prospective missionaries occupied the week from May 25 to June 1. The company was larger than ever before, and in ability and preparation was felt to register high-water mark. Thirty-one names were on the list, though two, Rowland Cross, of Northfield, Minn., and Mrs. Ruth Dietz (C. H.) Haas, of Selinsgrove, Pa., were unable to be present. The names, home addresses, and, so far as determined, the assignments of those composing the group on the opposite page are as follows: 1. Dr. O. Houghton Love, Brooklyn, N. Y. 2. Dr. Cyril Herbert Haas, Selinsgrove, Pa., to Central Turkey. 3. Lawrence Conant Powers, Tiskilwa, Ill., to Madura, India. 4. Murray Scott Frame, Wooster, Ohio, to North China. 5. John Paden Dysart, Granville, Ill., to South Africa. 6. Henry Stratton Martin, Brookfield Center, Conn., to North China. 7. Mrs. Rose Lombard (H. S.) Martin. 8. Darwin Ashley Leavitt, Beloit, Wis., to Central Turkey. 9. Frederick Paul Beach, Lexington, Mich., to Foochow, China. 10. Robbins Wolcott Barstow, Lee, Mass., to Eastern Turkey. 11. Charles Henry Holbrook, Lynn, Mass., to Western Turkey. 12. Leonard Jacob Christian, Albany, N. Y., to Foochow, China. 13. William Finney Tyler, Glastonbury, Conn., to Shansi, China. 14. Ruth Ethel Mulliken, Fremont, Neb., to South China. 15. Edith Curtis, Oberlin, Ohio. 16. Grace Elizabeth McConnaughey, Benzonia, Mich., to Shansi, China. 17. Ernest Wilson Riggs, to Eastern Turkey. 18. Isabelle Maude Phelps, Springfield, Me., to North China. 19. Estella Laverne Coe, Oberlin, Ohio. 20. Gertrude Harris, New York City, to Marathi, India. 21. Lulu Gertrude Bookwalter, Essex Falls, N. J., to Ceylon. 22. Janette Estelle Miller, Highland Park, Mich., to West Central Africa. 23. Gertrude Helena Blanchard, Gardner, Mass., to South Africa. 24. Mrs. Gertrude Leila Thorpe (W. F.) Tyler. 25. Hermon Yale Tyler. Five others in attendance upon the Conference, but unable to be included in the picture were: Robert Elmer Chandler, New Haven, Conn., to North China. Helen Augusta Davis, Danvers, Mass., to North China. Irene La Wall Dornblaser, Springfield, Ohio, to China. Sophie Sherman Holt, Duluth, Minn., to Western Turkey. Grace Kellogg, Brookline, Mass.

The Week's Round

THE usual program of informal talks on missionary life and conduct occupied the several mornings of the week, each of the executive officers addressing the appointees in matters connected with his department, the young women receiving special instructions from representatives of the Woman's Board. The afternoons and evenings, as usual, were left free for rest and recreation, for individual conferences by appointment, and for purchase of outfits and inspection of the Board's offices and equipment. Two notable addresses were those by Prof. Edward C. Moore and Pres. Albert Parker Fitch, one on the Intellectual Life, and the other on the Spiritual Life of the Missionary. On the closing morning, at the Mt. Vernon Church, Boston, the Lord's Supper was administered to the group and their friends by the pastor, Rev. James Rich-

ards. The Farewell Service was held this year in the Beneficent Church, Providence, R. I., where a large congregation from the churches of the city and vicinity listened to a few ringing words of hope and purpose from each of the appointees and bade them God-speed. As in former years, on the Sunday also several delegations from the Conference spoke in some of the churches of Boston and vicinity.

A supper with Prof. and Mrs. Moore on the Friday after "doing" Cambridge, and a luncheon at Mr. H. A. Wilder's in Newton after the morning session of Monday (Memorial Day) in Eliot Church, were two delightful and memorable events of a joyous week. This annual Conference is more and more an incentive and encouragement to the officers of the Board, as as well as to the new missionaries.

While the appointment to the several fields of these thirty-one gifted and eager young people is an event full of promise and cheer for the Board's work, it would be a mistake to suppose that it means a substantial enlargement of the missionary force. Unfortunately losses occasioned by death or other compelled withdrawals are scarcely made good by even this considerable re-enforcement. Any real increase on the field has yet to appear from the missionary awakening of this time.

Some Personal Items

Of those attending the Conference this year, three are children of missionaries, Mr. Riggs, Mr. Chandler, and Miss Davis; two are returning to Turkey after some years of missionary work there, Mr. Riggs and Miss Holt; four of the men hold fellowships in their respective seminaries; one of the physicians is leaving a responsible and lucrative position to undertake the work of a medical missionary at one-third his present salary; for the first time the Board has appointed an ordained woman, though Rev. Isabelle Phelps will hardly be addressed by her title on mission ground. The small boy in his mother's lap represents the six children divided equally among the three families of this group.

Terminology of the Board

In anticipation of the observances by which the centenary of the American Board is to be marked, certain terms familiarly associated with it which have often been remarked upon, naturally come into prominence. Among missionary societies our foreign Board has a small vocabulary of its own. The full name of the society has hardly a parallel in the catalogue of similar bodies. The American Board of Commissioners for Foreign Missions is a title which has both provoked criticism for being cumbersome and won attachment for being suggestive and stately. If a choicer name might have been given to it one hundred years ago, no other is felicitous enough to have the slightest chance of displacing it now, with the historic flavor which a century has imparted to it.

Corporate Member is another name to which the American Board seems to hold a kind of copyright. Other missionary bodies are corporate in their organization and equally entitled to call their members by that name, but somewhat singularly, as if by some kind of unwritten consent, whenever the term "Corporate Member" is used, it is understood as meaning membership of the American Board.

Another designation of which the Board enjoys a sort of monopoly is Prudential Committee, particularly as applying to a body whose function is not so much critical and cautionary as it is administrative and aggressive. The article on page 298, by one who has been long intimate with the *personnel* of this Committee and in sympathetic co-operation with its members, has more than usual interest.

Summer Conferences at Northfield

Northfield is to have another busy summer, with conferences upon various departments and phases of Christian work covering nearly two months, with almost no intermissions, and culmi-

nating in the General Conference of Christian Workers, lasting from August 4–21. This is the twenty-eighth season of such gatherings at Northfield, which owe their origin and very largely their inspiration and popularity to the late D. L. Moody. Among the seven conferences announced for this summer, two are distinctly missionary, one home, the other foreign, both having to do especially with women's work. The foreign mission conference is to be in the form of a summer school, at which mission pioneers from the outposts of the church are expected to give instruction. Among the chief speakers will be Dr. S. M. Zwemer, of the Arabian Mission, who is an explorer and fellow of the British Royal Geographical Society, well known both as an author and an authority on Mohammedanism. But the mission interest of the Northfield conferences is not confined to these two. There is a missionary flavor belonging to them all, especially to the General Conference, which brings together Christian workers of so many different names and types from all over the world.

Their Mission Fulfilled

Two more names in the American Board catalogue of missionaries have passed over into the starred list. Both of them have been for many years identified with work in the Turkish empire: Dr. H. N. Barnum, continuously for over fifty years at Harpoot in the Eastern Turkey Mission, and Miss Corinna Shattuck, for nearly forty years successively at Aintab, Adana, Marash, and Oorfa, in the Central Turkey Mission. Both were strong personalities and eminent for force of character, though after very different types. Dr. Barnum was calm, cautious, and thoroughly judicial in his make-up and measures; Miss Shattuck was intense, adventurous, and intrepid. Dr Barnum was the statesman missionary, whose grasp of situations and tactful handling of them made his counsel much valued and sought. Miss Shattuck was of a more militant mold, breaking through obstacles and bridging crises by sheer force of will. A frequent occurrence in Dr. Barnum's life most completely characteristic of it was when official measures of the Turkish government were submitted to his judgment and made conditional upon his decision. The scene in Miss Shattuck's history most truly typical of her was when, single-handed, she faced an armed mob of Turks and turned back their murderous assault. The deaths of both these missionaries were singularly in keeping with their lives. Calmly in his missionary home, as "beside the silent sea," Dr. Barnum "awaited the muffled oar." Miss Shattuck, consenting at length to give up her work after more than thirty years of fighting disease, determined to cross the seas and get home to New England again for a new lease of life. In spite of remonstrance she began the voyage which her indomitable will sufficed to bring her through. Here, amid the comforts of hospital and invalid home, she entered into victorious rest. Long will the works of these two heroic missionaries follow them in blessing both abroad and at home, as they rest from their labors, one in the homeland and the other on the foreign field.

Burial of Miss Shattuck

It is evident that Miss Corinna Shattuck, of whose character and death record is made on another page, had no expectation that her end was near when she planned to come to America. With her wonted indomitable courage she had believed she could do much for her beloved work in Oorfa by presenting its interests to the friends here. On her death her few remaining relatives consented to the burial of her remains in the Newton Cemetery, where the American Board has a lot, and she lies by the side of Mrs. Dr. S. M. Schneider and near the graves of Dr. C. H. Wheeler, Mrs. O. P. Allen, and Mrs. W. F. Williams, of Turkey. The funeral service was held Wednesday, May 25, in the chapel of the cemetery, which was filled to overflowing with

friends from near and far, many Armenians being present. An abundance of flowers came from all quarters. Addresses were made by Pres. J. E. Merrill, of Central Turkey College, and by Secretary Barton, Secretary Patton leading the company in prayer. A striking and most impressive feature of the service was the singing of the hymn, "Peace, Perfect Peace," by a quartet made up from the secretaries of the Board, together with Rev. George A. Hall, of the Prudential Committee.

The Lengthening Death Roll

THIS centennial year of the American Board is fast being made monumental by the lengthening death roll of missionaries who were pioneers in its service. Most of them, like Mrs. Greene in Japan, Dr. Barnum and Miss Shattuck in Turkey, have been under commission of the Board continuously from the beginning to the end of their missionary life. Others, like Dr. Post, of Syria, began work with the American Board and afterward continued their missionary service in another denominational connection. Another of these who has recently died is Dr. Henry H. Jessup, the eminent colleague of Dr. Post in the Syrian Mission.

He was commissioned to that field by the American Board in 1856. For the first six years he was stationed at Tripoli; then he removed to Beirut, where he was in continuous service until his death. It was a great acquisition for the Presbyterian Board when the transfer of that mission carried Dr. Jessup with it, for he was a missionary of superior type. He was a man of commanding ability and intensely energetic.

There was a knightliness about him well suited to the land of the crusades, which also made forceful his appeals at home, especially to young people. Few missionary visitors to colleges and theological seminaries were so welcome and effective as Dr. Jessup. Much of the extensive growth and large prosperity of the Syrian Protestant College at Beirut was due to his strong personality and abounding missionary activities.

German Institute for Medical Missions

A CAPACIOUS building of three and a half stories was recently dedicated by Christian people in Germany. Chiseled in the stone across its midfront it bears the name, whose equivalent in English is, "German Institute for Medical Missions." That such special provision should be made in this age to train students for medical work on mission fields is natural, as it is also that Germany should be forward in the undertaking. What is more surprising, while it is highly satisfactory, is the place where this building is located. It is at Tübingen and in close alliance with its university, whose fame has so long been for hindrance rather than furtherance to the progress of Christianity. But now at the very center from which the assaults of Baur and Strauss were directed against the historical credibility of the Christian gospel, special opportunities are given to missionaries of that gospel to qualify themselves for an important branch of their work.

As Others See Us

THE importance of understanding the people for whom we undertake mission work is often emphasized. In order to do that it is necessary so far as possible to get their point of view. And that means not only to see them as they see themselves, but to see ourselves as they see us. It is the great safeguard against blunders "to see ourselves as ithers see us," according to the familiar lines. How we look to the people in one mission field is strikingly told by a worker among the Albanians. One of the local beys on whom he called said to him: —

"I know that you came over here to do a good work, to elevate the Albanians, and so make them to be less and less fanatics, and later perhaps you will be able to solve the greatest problem of our nation — to give to all the Albanians *only one* religion and so to unite them for the benefit of our country. But in order to accomplish these things you have to make use of the present

unprecedented opportunities which are before you, and to work with the true spirit of the American people, having always in your mind their wise maxim, 'Time is golden.' If you do so, you shall have the sympathy and the support of the whole Albanian nation, but if you continue as in the past to be slow you will most surely lose their sympathy and support."

Another Albanian with whom this mission worker conversed expressed himself to like effect in still more pointed and searching words: —

"We know that you have the bottle with the right medicine, which if given to our sick people will save them at once. But what is the use? You only are *showing it* to us. When we ask you to open it and give us from it you say, 'Wait a little. It is not the right time yet.' *We* feel that we are dying. If you truly love us, and if you want indeed to save us, open the bottle right away and give us from it. If you do not, please let us try some other medicine or leave us to die in peace."

What stronger appeal could be made in behalf of our American mission work in Albania than to see ourselves as these Albanians see us? And the same is no doubt equally true in the case of other countries.

One Way to Do It

THE recent experience of one who undertook to increase the number of subscribers to the *Missionary Herald* in the club of a certain New Jersey church will be of interest to others making a similar attempt, and perhaps a welcome example. Envelopes were placed in the pews over Sunday, and information about the magazine given in the church bulletin and from the pulpit with a request for subscriptions. No response whatever came to this appeal. Then letters were written to forty different men in the church, and the result was that one out of every four to whom the request for subscription was addressed in this form made a favorable answer. In this way the *Herald* club in that church was nearly doubled. No doubt there are many other churches in various parts of the country where an equally favorable result could be secured by using a similar method.

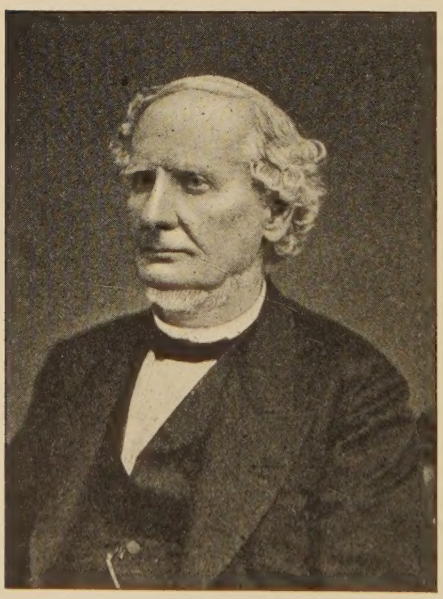
An Exceptionally Urgent Appeal

THE Prudential Committee, having no funds with which to meet an urgent call sent from the Constantinople station, has authorized a special appeal in this place for the sum of £T.150 ($660). The case is this: Balukesir is a thriving town of 23,000 inhabitants, three-fourths of them Moslems, the capital of an independent province in the Brousa district of Asia Minor. The soil is fertile, and near by are mines of silver, lead, copper, and other metals. Eight or ten families, with a number of young men, have held regular weekly services for many years, with no aid from without and only a rare visit from a native preacher and two short visits from a missionary, four years apart. For a long time they were forbidden to hold services, but under the new *régime* there is full liberty given, and a large number are interested in gospel truth. They have no building, but of late a house has been offered them which could easily be made into a church. There is promise of a self-supporting church from the outset if the modest sum of $660 is secured for their building. The people will raise all they are able toward this building, and when this is provided they will support their preacher. Shall they not have what they need? Can this small sum not be readily and promptly provided with which to establish a self-supporting church in a most needy and promising location?

THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD

By Secretary E. E. STRONG

IN the last *Herald* the story of the founding of the Board was told, with a brief record of some of its founders. At its memorable meeting in Bradford, June, 1810, the General Association of Massachusetts, on short notice, and having no precedents to go by, evolved a constitution so admirable that it has required only the slightest changes during the century that has passed. The plan of organization outlined by Drs. Worcester and Spring on their chaise ride between Andover and Bradford, and adopted two days later by the Association, has borne the test of time. The ponderous name affixed

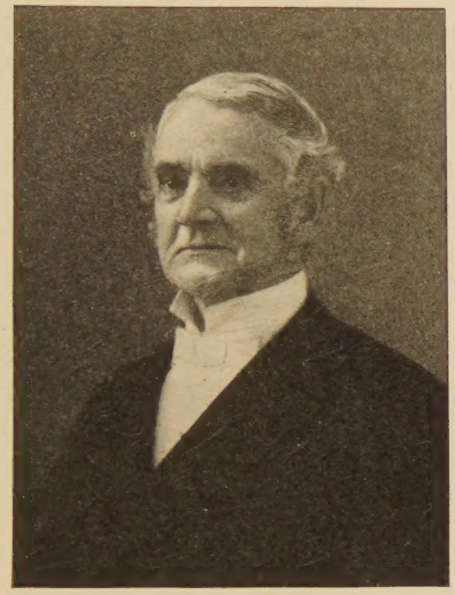


CHARLES STODDARD
1832-1873

to the society, the American Board of Commissioners for Foreign Missions, has sometimes been objected to, but notwithstanding its heaviness it has doubtless been a help to the Board, as indicating its national character and its freedom from denominational restrictions. To the executive body was given the name, The Prudential Committee, not common in our nomenclature. More than one attempt has been made, both from within and without, to change this term to correspond with the executive committees of other boards. It has been said that the name suggests caution rather than action or enterprise, that prudence is not the chief function of an executive body. Notwithstanding this argument the name is still adhered to as giving the Committee of the Board a certain distinction, and, while not accurately defining its functions, adds something of prominence to its position.

On this Centennial Year some things may well be said in regard to this Prudential Committee. At the first meeting of the Board three men were elected as members, William Bartlett, Dr. Samuel Spring, and Dr. Samuel Worcester. These with others who have been elected within the hundred years make seventy-nine who have thus been honored, not including its president and vice-president, who in 1889 were made members of the Prudential Committee *ex officiis*. Of these elected members, thirty were chosen in the first half century and forty-nine in the last half century. The number of the Committee has been increased from three at the first to five in 1818 and to thirteen in 1860. At the present time the By-Laws fix the number as twelve. It is found that the average length of service of the thirty members chosen between 1810 and 1860 was fifteen and one-third years; since 1860 until the present time the average length of service, including the present membership, has been eight years. Among those whose terms of service

were exceptionally long were Charles Stoddard, forty-one years; John Tappan, thirty years; Dr. Nehemiah Adams, thirty-two years; Alpheus Hardy, twenty-nine years; and, longest of all,



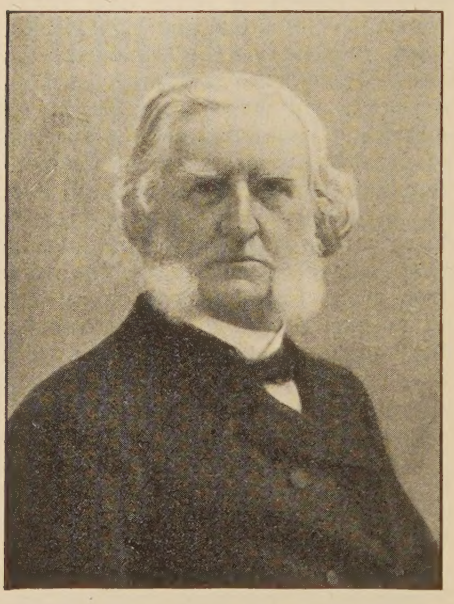
A. C. THOMPSON, D.D.
1849–1893

Dr. Augustus C. Thompson, forty-four years.

One who goes carefully over the list of Prudential Committee men from the beginning will be impressed by the high character of those who have been called to this service. Thirty-nine of the number were laymen and forty clergymen. It may well be doubted whether any list of equal length could be found embracing men of ability, devotion, and adaptation to the form of service, superior to these whom God has given to this Board during the hundred years. From the days of Jeremiah Evarts, Samuel Spring, and Samuel Worcester, they have been men characterized by breadth of view and deep devotion to Christ, ready to undertake heavy responsibilities and give time and thought required for the prosecution of this foreign missionary work. Evarts was a lawyer and a statesman, and his eighteen years of service did much to give prestige to the Board at its start. And he has been succeeded by many men widely known in commercial and legal circles, whose presence on the Committee has inspired confidence in its financial management, and whose counsels on all matters of administration have been of greatest value. We may not mention here names of those who still live, but it cannot be out of place to refer to a few who in the past have given so much valuable time and thought, aside from their active business occupations, to the administration of this trust for the kingdom of God. Such men were Charles Stoddard, John Tappan, John Aiken, Linus Child, Alpheus Hardy, Abner Kingman, Ezra Farnsworth, J. Russell Bradford, Joseph S. Ropes, Charles C. Burr, and William P. Ellison, and we are constrained to add to this list of departed worthies the name of Elbridge Torrey, still living, though withdrawn from service.

Not less devoted were the labors of clergymen, preachers, pastors, and theological professors, men of learning and wide influence; but should we attempt to make even a partial list of these men we should not know whom to omit. It is difficult for those not entirely familiar with the work of the Board to appreciate the amount and value of the services rendered by the members of the Prudential Committee. They have given their services freely, at no little cost of money as well as time, some of them coming long distances at their own expense. The meetings at the beginning were held irregularly; in 1815 they began to be held quarterly. For over seventy-five years the rule has been to meet weekly, but with occasional omissions in case there is no pressing business. The sessions last from two to four hours, or more, should occasion require. The time spent in the sessions is by no means the whole or even the heaviest part of the service. Sub-committees on the several missions as well as upon different branches of the work — on finance,

on legacies, on the Home Department, on publications, on appropriations, on mission property, and various other

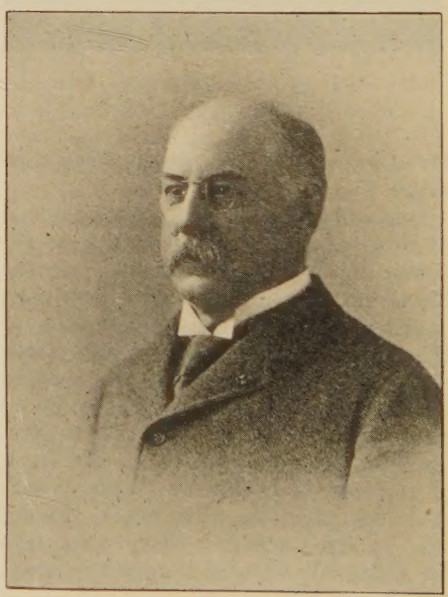


ALPHEUS HARDY, D.D.
1857–1886

branches of work — constantly have matters referred to them for consideration and report, often involving protracted study and correspondence. It is expected they will familiarize themselves especially with the particular missions to which they are severally assigned, and that they will know enough of the whole wide field to act intelligently on questions presented from all the missions.

One who has watched the sessions of the Committee for over thirty years and has observed the deliberation, patience, and conscientious attention given to the matters presented has often been filled with admiration for the men who have rendered this service, and has marveled at the good providence of God which has given, during this nearly third of a century, such wise, faithful, and devoted men to this work. And the writer may be permitted to add that, so far as he can judge, the former days were not better than the present. The Prudential Committee is not conspicuous in the eyes of the world, but it has been an agency of immense service to the cause of missions. It has so conducted affairs that a breath of suspicion has never been raised against its financial integrity, and the American Board has a commercial standing throughout the world unsurpassed by that of any similar institution.

Though business necessarily occupies the sessions of the Committee, the docket for the meeting often covering from twenty-five to forty different items, aside from reports of sub-committees, there is always time reserved for deliberate devotional service; not a brief invocation merely, but reading of the Scriptures and a prayer that seeks to embrace the common and special needs of the work. Not seldom a special session for prayer and spiritual converse has been held, in which the members have been brought into



COL. CHARLES A. HOPKINS
Present Chairman

closest touch with the God of missions. It may also be said that though no rule requires it, it has been the prac-

tice for at least thirty years, and presumably longer, to take no important action until practical unanimity among the members is secured. Of course, in such a body of men of independent judgments, different views will be taken. There has been perfect freedom of discussion, but ordinarily, when opinions differ widely, the matter under discussion is withdrawn or put over for consideration at a later date, or the case put in another form, so that practical agreement may be secured. It has often seemed a marvel how patient deliberation by men who are moved with one spirit and desire will open the way for the solution of most perplexing difficulties. The only marked instance in which united action could not be secured was the time of the theological divergencies a score of years ago. To a remarkable degree the spirit of harmony has marked the deliberations and action of the Committee, and the personal relations of its members to one another have been most happy and fraternal.

Prominent among the notable blessings which God has bestowed upon the American Board during its century of life may well be named his gift to its councils of the men who, year after year, have constituted its Prudential Committee.

GREETING OF THE STUDENT BROTHERHOOD OF BOMBAY TO ITS CHRISTIAN PRESIDENT

By Rev. ROBERT ERNEST HUME, PH.D.

AN occasion of much interest and inspiration has just been witnessed at Chateau Petit, a palatial residence belonging to one of the millionaire Parsees of Bombay. The building is one whose extent and elegance, magnificence of furnishings, beauty of grounds and gardens, and splendor of the special decorations—all seem to belong more to fairyland than upcountry in India.

The occasion was the presentation of a greeting by the Students' Brotherhood of Bombay to their president, Narayanrao Ganesh Chandavarkar, justice of His Majesty's High Court of Judicature and vice-chancellor of Bombay University, on his elevation to the Knighthood.

The gathering was composed of the leading citizens of Bombay, met to congratulate an Indian on becoming a Knight of the British Realm. There were all sorts of headgear, denoting the various religions, races, and subdivisions. But most notable of all was the number of Indian women of the different social groups, mingling so freely in the mixed company. Lady Chandavarkar herself, hardly able to speak English, who shared in the felicitations along with her far more progressive husband, was a striking instance of the way in which Indian women, sometimes of their own wish and sometimes without their desire, are being carried along in the stream of modern civilization and progress which has been transforming India from the age-ridden conservatism of the past.

First an Italian lady who happened to be visiting Bombay, Miss Giachetti, professor of piano at Pesaro, Italy, gave a vocal selection in Italian, with accompaniment on the grand piano, which must have seemed as strange to most of the audience as did the nasal singing of some Indians who followed to the ears of the English.

Then a Mohammedan, Mr. Mirza Ally Mohomed Hossein Khan, a grad-

uate of and later an instructor in Wilson College, afterward a student in England, now one of the leading barristers of Bombay, explained in behalf of the Students' Brotherhood the purpose and significance of the occasion. His commanding figure and the exquisite English in which he gave the most finished speech of the program made one wonder how much longer either Englishmen or Indians will consider that the former are the superior conquerors and the latter the conquered, always to remain inferior.

Then the secretary of the Students' Brotherhood presented an address to their president: —

Dear Sir Narayanrao Chandavarkar:

"We, the members of the Students' Brotherhood, desire to approach you with an expression of our heartfelt pride and pleasure at the signal honor which His Gracious Majesty, the King-Emperor, has done to you by conferring on you the distinction of a Knighthood.

"Your kindness of heart, your sweetness of disposition, your courtesy of manner towards all, high and low, rich and poor alike, your earnest and manifest interest in the well-being of all your fellow-citizens, irrespective of race, caste, or creed, have endeared you to all sections of the community, and have made them feel a peculiar sense of participation in your honor and exaltation, as if in you it was their city that was honored and exalted.

"And indeed no more eminent citizen could have been chosen for high distinction.

"Your public career, extending over more than a quarter of a century, has been marked by a many-sided activity, by a rare ability, and by untiring energy devoted to the noblest and highest ends. As a journalist, as a professional man, as a social and religious reformer, you have earnestly and incessantly labored to place the loftiest ideals before your countrymen and to promote the realization of those ideals in social and individual life."

Then His Excellency the Governor, Sir George Sydenham Clark, as chairman of the proceedings, made a few remarks, in which he said: —

"No one can appreciate more highly than I do those great qualities which have been referred to in the address. He stands out as a type of which India possesses too few examples at a time when there is supreme need for sober counsels and lofty guidance. He has known how to assimilate the best teachings of the West with the learning of the East, and he has grasped the fact that the ideal of Indian nationhood can never be realized without social reforms of a radical character."

The Hon. Sir Narayan replied to this in a very humble, sincere way. He recalled how, when his uncle brought him from upcountry to Bombay forty years ago, he came under the influence of an English lady, Miss Mary Carpenter, who was devoting herself to the work of inspiring educated Indians to lift up their women, and also, so far as possible, to relieve the degraded condition and misery of Indian widows. Her efforts and tears, her prayers and example, went deep into his heart, and he resolved to devote himself also to that cause. Now when he asked himself how far he had striven to do that, and when he looked at the results which had been achieved, and especially when he considered in what condition Hindu society still is, he felt that he was wanting a great deal in what he ought to have done. He blamed no one else as much as himself.

When this man ventured to go to England that he might learn there as much as he could of the secret of the progress of England in order to give his life in service to the progress of his own country, his fellow caste-men expelled him. Now, when he is knighted by the English sovereign, all classes of the community gather to do him honor. Hardly ever have the prayers and utterances of any preacher in a Christian house of worship been so deeply impressive as when this man conducted service on Sunday in the Prarthana Samaj Hall. It is blessing to this land

when a man of such a character is worthily recognized by the English government. Such simplicity, humility, and moral and religious earnestness are rarely seen. Fortunate for India that she has such a leader in this presidency. Fortunate, too, for the Students' Brotherhood to have such a president. In this organization are doubtless many of the young men who will become the future leaders of this part of India.

AN IMAGINARY VISITOR

PERSONALLY CONDUCTED AT SILINDA BY REV. THOMAS KING

In the sketchy article which follows by one of our missionaries at Mt. Silinda, he gives free range to his fancy, not as to the facts which he presents, but in the method of calling attention to them. He imagines a visit to his station by some one who is rather strange to mission work, and is seeking first-hand information as to how it is carried on. As the writer uses both monologue and dialogue, the reader will need to keep the distinction clear between the visitor and his missionary guide. As a help to this the visitor's words are given in quotation marks. — THE EDITOR.

SO you would like to see the work we are doing here! I should be delighted to pilot you around.

You must not forget that this is our rainy season, and it is hard to keep things looking at their best.

I think we will start in at the workshop. Here we are! Let us take the first floor. This is Mr. Orner, who has charge of our industrial department.

If you had happened in at any time during the past month you would have seen him with his corps of boys unpacking and cleaning all this machinery that has been stored away for years. We are glad that we can show it to you today all in place and running smoothly.

You should have seen these boys when they discovered this iron planer moving back and forth automatically.

This grinding mill is a timesaver. In a few hours as much meal can be ground as our boys could do in a week.

CHRISTIAN BOYS IN FRONT OF SCHOOLHOUSE, MT. SILINDA

This other new machinery is all valuable to the work of our mission, but you may be especially interested in this printing press. Two years ago we printed a little Chindau hymn book on it, which we hope soon to replace with a much larger one.

Now come down to the carpenter shop to see Mr. Hirst and his boys at work. A busy crowd, are they not?

Who says that you cannot do anything with the African? Of course they are very slow here, as in all their work; but this wood is exceedingly hard, and it takes a long time to do nice work.

That china closet is for the Portuguese Commandante's wife. We can see their place from here, as it is only seven miles away. These two cabinets are for the machine shop.

Some weeks ago all this force was busy at the sawmill, and at making brick and tile.

We shall now go over to the schoolhouse. A large school, you say.

"Who has charge of the educational work?"

Dr. Lawrence is the superintendent and Miss Clarke is the principal, but the heaviest load falls on Miss Clarke, as the doctor has his medical duties, besides assisting Mr. Orner, who is allowed half time this year for the study of the language.

"Surely this is too much for one lady to do?"

Yes, double the work that any woman ought to be asked to do.

"Who looks after all these boys and girls out of school hours?"

Mr. Orner has charge of most of the boys, and Miss Clarke has charge of the girls in the dormitory, and the rest are in the mission homes.

Perhaps you would be interested to walk over to where the boys are putting up a building for Dr. Lawrence.

"Are all these boys masons?"

No, just one boy really knows how to build. With the exception of one other boy who knows a little, they are all apprentices, and this is their first job.

"Where did the builder learn his trade?"

From the missionaries, of course.

"Whose oxen are those I see at work?"

They belong to the mission, and these two spans are kept at work every day, unless it rains too hard to be out. You see, we have a great deal of work now hauling the brick and stone for the new buildings about to be erected, and wood for the large kiln of tile and brick on the other side of the forest. And you see that forty-acre lot down there in corn and beans? They have plowed that. It is impossible for us just at present to keep up with the work.

"What is that large building that stands out on the hill?"

That is our cattle kraal for the missionaries' cows and mission oxen, and also a stable for horses.

"How many men have you on the station to carry on all this work that I have seen?"

Just five at present, and you have not seen all our work. Tomorrow I shall take you to our church, or rather to the place where we hold our services. We are anxious to build a church, but have not yet enough money. The members have done very well in their giving, one walking 165 miles to give a dollar.

"How much more do you need before you begin to build?"

We ought to have a thousand dollars more.

"Surely the Christians in America would send you that amount at once if they knew how badly you need such a building, would they not?"

Well, I do not know. They seem to be putting China and Japan in the forefront just now and leaving Africa in the background.

"You have a large number of people at your services?"

Yes, they attend very well indeed.

"How do the Christians in Africa compare with those in America?"

In some ways the standard is higher, and in others of necessity very much

PLOWING MT. SILINDA FARM

lower. An African when he is converted never thinks he can take a drink of any kind. His beer that he has used so long and loved so well is absolutely given up. But you must understand that their ideas and ideals on the whole are very inferior to ours. I never could give the impression that seemed to be left by some missionaries when I was at home that these Christians are our equals in any sense, nor have we any right to expect them to be. We are much more strict, however, in our discipline of wrongdoers here than the home churches are. We suspend for lying and stealing and other faults that are apt to be overlooked at home. A while ago one was refused admission by the other members because he did not pray quite as they thought a Christian should.

"What I have seen and heard has been very interesting to me, but do you not find the work trying?"

Very trying indeed at times on account of their stupidity. I have been trying to teach some of the boys with the oxen to distinguish between a wagon road and a guava tree, but as yet I have not succeeded. They still insist on driving over the tree, though they have acres to turn the wagon on.

Mrs. King sent one of her girls for lemons the other day. She was carefully shown by the girl who usually brings them just where to go. In a short time she returned with fifty-eight beautiful green oranges. Another instance will suffice, though I could give you hundreds.

Yesterday I told one of the boys to load a pig's trough on the wagon and bring it up to the kraal. Imagine my surprise to see a load of native melons appear!

These things would certainly annoy any sane person, and when you are endowed with a Scotch-Irish temperament it makes it no easier.

"Do not all these things prevent you from getting time for study and growth?"

Undoubtedly for study, but not for growth. Under such circumstances one is bound to grow either better or worse; better if he realizes that alone he is not sufficient for all these things, and he is driven to his knees; worse if a worldly spirit is permitted to enter.

"Would not your life be easier and more enjoyable if you had taken up work at home?"

Yes, perhaps easier and more enjoyable as the world looks at things, but no one can count any work easy if he is shirking duty and being constantly overborne by the thought of cowardice. You know that the great apostle to the Gentiles got the most comfort and ease out of life when he was accounted

worthy to share in the sufferings of his Lord.

It is unfortunate that we cannot call on our veteran missionary, Dr. Thompson, but he is away looking after the medical work at Chikore.

"I am glad to have seen so much of your life here, and it has been most kind of you to take the time to show us around. I trust I shall be able to help you in some way. Perhaps I can interest some of my friends in your struggle to get a church building, for it seems to me it would have a great influence on the native mind."

Thank you most heartily. I hope that you will succeed. It has given us real pleasure to have you with us, and we shall hope to see you at Silinda again. Good-by.

THE WORLD IN BOSTON

America's First Great Missionary Exposition

BY GEORGE J. ANDERSON

WE have all taken our turn as spectators at the food fairs, the dog shows, the agricultural exhibits, the automobile shows. Soon we are to be provided with a missionary exposition. This may sound to some like an untried innovation, but our English cousins have been profiting by the idea for some time. There is far more attractive material with which to arrange exhibits in missions than in any other field, and certainly as good reasons for the effort.

Nearly thirty years ago the germ of the plan was started in a modest way by Mr. Hubert Malaher, then secretary of the Missionary Leaves Association. Possessed of the showman's instinct, he

GENERAL VIEW OF THE GROUND FLOOR, ORIENT IN LONDON

MAKING THE CHINESE PAGODA, ORIENT IN LONDON

carried the method to no small success. So the matter rested until another inventive Englishman, Rev. A. M. Gardner, came upon the scene. Recently called from a Congregational pastorate to the organizing staff of the London Missionary Society, he was groping for some mode of missionary approach suitable to large industrial towns. Chancing in 1903 upon one of these local church exhibits, he was struck with the possibilities of the idea. In his hands the missionary exposition has reached an extensive development. From mere collections of relics and brief tableaux it has broadened into immense enterprises, occupying great metropolitan halls, drawing thousands of spectators, and involving the outlay of many thousands of dollars. Largely as a result of his pioneer ingenuity, every prominent mission board in England now has its organizing secretary for this work.

Perhaps a glimpse or two at one of these big affairs will make the plan more clear. Let us take, for example, The Orient in London, the great exposition held in that city during the summer of 1908. Here were presented in all the vividness of life "the habits, ideas, occupations, arts, and handicrafts of the nations," as well as the working efficiency of a great mission board's agencies. Not only were the spectators shown for whom the missionary work was done, but how. In the African kraal, the Hindu village, or beneath the Chinese pagoda, missionaries conducted their hourly talks, while all around thousands of visitors were amazed at the vividness of it all. To people these "foreign" scenes a small army of volunteer workers was necessary, and to this end 9,500 stewards were in training for months previous.

In addition to these scenes and tableaux, smaller spaces were given over to arrays of missionary relics and the like, biograph and living picture shows, to mission lectures, and above all to the thrilling Pageant of Darkness and Light. This was an elaborate spectacle, reproducing in four dramatic scenes, with music, the conquests of Christianity in north, east, south, and west. Not only from the London throng was the Orient patronage drawn, but from even distant sections, sometimes a score of excursions coming into the city on a single day.

But some cautious, and perhaps economical soul inquires how all this dis-

play and expenditure serves any purpose not available through opportunities now offered. That is a just inquiry, and exactly the point that will interest all who will be able to attend the Boston exposition next spring. In a word, the missionary exposition is the most remarkable agency for arousing those indifferent to missions that has yet been devised. Indeed thus far it has proved the *only* way to reach in large numbers at one time that great majority who know little of and care less for their duty to lands across

REV. A. M. GARDNER

the sea. This applies with as much force to a large proportion of church members as to the unchurched masses. At these people, then, the missionary exposition directs all the strength of its appeal. In addition, hundreds already interested in the support of missions are given a new idea of the work they are aiding and are brought into helpful contact with both agents and agencies. As an interested attendant at the Orient exhibition afterwards wrote, "The most convincing exhibit is the missionaries themselves."

The exposition idea applied to missions is really just the natural sequence of conditions in other walks of life. It is an appropriate adaptation to the new demands of these busy, careless days. With the increase in foreign travel and ready access even to remote corners of the earth, much of the interesting mystery of foreign missions has been lost, and with it some of the missionary motives which inspired our forefathers. Hence arises the occasion for presenting this great cause of world-wide brotherhood in a peculiarly vivid and striking way. Few will doubt that this appeal to the imagination is made strongest through the eye. We have tried the mind and the heart and the ear with only tolerable success for lo! these many years. Now we are to visualize the foreign fields, that even to the neglectful the needs may be startling, the opportunities alluring, and the duty plain.

Somewhat by the process I have followed in telling this story, first reviewing the history of the idea, then noting the impressive spectacle of its great success, and finally estimating the indubitable values of such undertakings, certain mission boards were led, a couple of years ago, to speculate upon the possibilities of such an exposition in Boston. After some maneuvers and investigations, matters so far progressed that Mr. S. Earl Taylor was released by one of the Methodist bodies to guide the preliminary work, and finally was sent to England to study such productions as The Orient in London and Africa and the East. On his return sufficient enthusiasm had been generated that over forty organizations came together and The World in Boston was incorporated, a guarantee fund of $60,000 secured, and the enterprise definitely started.

There was no little dismay when Mr. Taylor, the general secretary, was summoned back to the Laymen's Missionary work in his denomination. But The World in Boston was not to fail. A determined effort to secure from the London Missionary Society the services of Rev. A. M. Gardner, the man who has made the missionary exposition what it is, was at length rewarded. Last March he arrived on the ground, and immediately assumed charge. New enthusiasm spread rapidly throughout

AN OPENING CEREMONY, ORIENT IN LONDON

all the co-operating societies. With a manager acknowledged on all sides as the best equipped in the world, it may confidently be expected that America's first great missionary exposition will be an unqualified success.

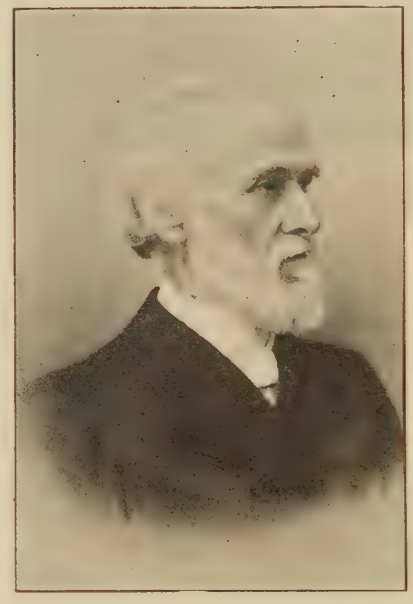
But one man cannot make a successful exposition any more than one wave, however large, makes an ocean. Mr. Gardner has thrown himself unreservedly into the taxing duties incident to so elaborate an enterprise, but he does not undertake entire responsibility for the results. Upon the twoscore missionary societies and the 500 churches of Greater Boston devolves a large share for the ultimate fruits. In the first place at least 8,000 stewards or volunteer workers must be rallied and trained before the opening. This immense task is already under way, supervised by Secretary R. B. Guild of our Church Building Society. Specially equipped teachers are now conducting classes aggregating 300, whose members will instruct subordinate groups. The other parts of the great machine, board of directors, finance, publicity, have also been set in motion, and, guided by its efficient engineers, Mr. Gardner, Mr. C. C. Miles as assistant secretary, and Mr. Taylor as consulting secretary, The World in Boston is gathering momentum.

Not the least interesting fact about this first exposition of ours is that it will include both home and foreign missions. In this way that peculiar variety of Christian who believes in the work at home but not abroad will be attracted to it. Boston's largest exhibition hall, Mechanics Building, has been engaged for the period, April 24–May 20. A budget of $85,000 has just been determined upon, seemingly a large sum, but comparatively modest when the items of rental, construction, advertising, and the like are calculated in the light of a really great enterprise.

No one who has carefully considered the idea imagines that America's first missionary exposition will be her last. From the success which may readily be anticipated in Boston will no doubt follow a wide and varied application in this country, as in England. Across the water it happened that the provinces showed the way for London's triumphs. Even so in the United States it will apparently be for Boston, conservative old city in staid New England, to point out the path for others to follow. To those who know something of the spirit of the West it is interesting to speculate what Chicago or Seattle will sometime do with this remarkable method of missionary propaganda.

REV. HERMAN N. BARNUM, D.D., OF HARPOOT

GOD chooses his workers and sends them where he wills, often where they have not intended to go. Dr. Barnum,[1] whose death we record this month, after fifty-two years of service under the American Board, did not at the time of his ordination intend to become a foreign missionary. His definite plan was to engage in home missionary work, and with this in view he preached for nearly a year as a home missionary in Vermont. His eyesight was then so impaired that he planned to seek health by a year of travel in Europe. On reaching Constantinople he was asked by the missionaries to remain and labor with them. He replied that he would gladly do so if work was shown him which he could do. Such work was soon found, which he took up without returning to America, and he received appointment as a missionary of the Board in 1858. A year later he was designated to Harpoot, Eastern Turkey, and joined that station in 1860. That has been his home for a half century. There is one name only on our roll of 581 missionaries now in service that stands before that of Dr. Barnum.



H. N. BARNUM, D.D.

The service which this eminent servant of God has rendered at Harpoot during these fifty years is as conspicuous for its variety as for its length. There is not a branch of missionary work in the large and important city and province where he spent his days in which he has not ministered. For many years he toured among the villages of Kurdistan, preaching the gospel in Turkish, organizing schools, and preparing teachers. He became a master of the Turkish language, and this gave him easy access to the leading men and officials.

He was greatly beloved and thoroughly trusted by all classes. The officials especially believed his word, never anticipating he would get the better of them by any trickery. He thus became known throughout Eastern Turkey as a diplomat without any deceit and one whose judgment could safely be followed. A Turkish governor once gave to a newspaper correspondent, seeking information as to the state of affairs in Eastern Turkey, a letter of introduction to Dr. Barnum, in which he wrote: "Dr. Barnum is my friend. He knows more about the situation in the interior of Turkey than any other living man. What is more, you can rely absolutely upon what he tells you. See him by all means."

A characteristic incident is told of his once having been met by some robbers, stripped of his money, his watch

[1] Herman N. Barnum, D.D., born in Auburn, N. Y., December 5, 1826; received his early education in Mt. Morris Academy; entered Amherst College in 1848; was graduated from college in 1852 and from Andover Theological Seminary in 1855; married Mary E., daughter of Rev. Dr. William Goodell, of Constantinople, July 6, 1860. The degree of Doctor of Divinity was conferred upon him by Amherst College in 1873; died at Harpoot, Eastern Turkey, May 19, 1910. Mrs. Barnum and three children survive him.

and most of his belongings taken from him. But while the process of robbery was going on, Dr. Barnum began to talk without resentment and yet plainly to the robbers, telling them of the wrongfulness of the act and the certainty that the judgment of a just God would come upon them. They listened and then hesitated, became so impressed by the friendly yet stern warning that they changed their minds and handed him back the watch and other articles they had taken. On parting they said: "There are other robbers on this road. They will rob you. We will send a man with you to protect you to your journey's end." And this they did.

Almost from the beginning of the Harpoot station Dr. Barnum labored in association with Messrs. Allen and Wheeler for the development of Christian work in that city and in the large province of which it is a center. The growth he was permitted to witness, in securing which he had a large share, has been wonderful, and his heart was filled with gratitude as he laid down his work, dying, as he wished, among the people for whom he had lived and labored.

Among his loved associates at Harpoot for seven years, from 1885 to 1892, was Dr. James L. Barton, now Foreign Secretary of the Board, who bears the following testimony to Dr. Barnum's character and worth: —

"All who knew Dr. Barnum, Turk, Armenian, missionary, and European, learned to put great value upon his judgment relating to all classes of questions. For more than twenty years his counsel has been constantly sought on subjects religious, personal, national, and diplomatic, and every one who sought received the best he had to give, and that was always of a high order. He has constantly been in close correspondence with the representatives of the United States government at the Porte regarding political conditions in the interior of Turkey, while at the same time the local civil governors and officials of high rank have openly declared that Dr. Barnum understood the conditions in the country better than any Moslem. It has been the custom of the country frequently to change the heads of the vilayets, and it was not an uncommon experience for the incoming governor to seek upon his arrival a prolonged interview with the frail, white-locked, modest missionary, whose grasp of the local situation was regarded of too great value not to be utilized.

"He was pre-eminently a man of peace. One governor-general, for instance, had trouble with the warlike Dersim Kurds, who occupied territory some thirty miles in the mountains northeast of Harpoot. The governor had decided to send in Turkish troops and strike a crushing blow. Although he had begun to make preparations he concluded he had best consult the missionary about the entire matter. After being closeted with Dr. Barnum for several hours preparations for war ceased, the chiefs of the Kurdish bodies were invited to the capital as the guests of the governor, who gave them a feast of honor, made them some presents, sent them back his friends and allies, and the country was at peace. The governor received a decoration from the sultan for the diplomacy and skill with which he handled the case, while the missionary with contentment continued his missionary work.

"Had Dr. Barnum remained in the United States he might have become conspicuous in diplomatic circles. In fact his name has been mentioned more than once as ambassador to Constantinople. In every instance he has declined to give the suggestion any thought whatever. This unassuming, quiet, scholarly, devoted missionary, through his fifty-two years' residence at Harpoot, throughout which time he has been in constant contact, not only with all the students of Euphrates College, but also with the leading Armenians and all of the government officials, both civil and military, in that part of Turkey, has been a mighty force for individual, social, and national right-

eousness. New Turkey owes more to him than history will ever record."

For three or four years Dr. Barnum has been unable on account of the infirmities of age to labor as previously, but he was still a power for good in the station and throughout the mission. Recently, as feebleness increased, it was manifest that the end was near. He reviewed the past and faced the future full of faith and trust. It was a beautiful and blessed end of a life of intense devotion to Christ and his kingdom.

MISS CORINNA SHATTUCK

By JOHN E. MERRILL, PH.D.

MISS CORINNA SHATTUCK was born at Louisville, Ky., in 1848. Brought up by her mother's parents at South Acton, Mass., she was educated at Framingham and taught

MISS CORINNA SHATTUCK

school at Maynard, both in the same state. She went out to Turkey at twenty-five, and so has given more than thirty-five years of service to that country. In Central Turkey she was connected first with the Girls' Seminary at Aintab and then with the Girls' College at Marash, but her great work has been at Oorfa, where her normal activity was the supervision of schools and Bible-women, together with such help and advice as she might give in church affairs. The crisis of 1895 added greatly to her opportunities and cares. Her saving of the crowd of men, women, and children which filled the Protestant church at Oorfa has become historic. Thereafter she gave herself without stint to the support and training of widows and orphans, and extensive industrial work and a school for the blind developed from this activity. In connection with this relief work she gave special attention to the teaching of the Bible.

Miss Shattuck lived a life of peculiar isolation. Most of the time at Oorfa she had only one woman associate, or none. Few travelers ever visited Oorfa, and few members of the missionary force. The nearest mission station was three days' journey to the west. This isolation made her intimate friendship with the people of the city of peculiar significance, both to her and to them.

Her life was marked by unusual sacrifice. Continually in physical weakness, she devoted herself, not to the care of her health, but soul and body to her work. She has not taken recreation, because there was for it neither time nor opportunity. Usually she has not left Oorfa during the summer, for her widows and orphans could not get on without her. In clothing and food she has economized almost to the last degree. Her entire house has been given over to the needs of her work. During the twelve years from 1895 to 1907, in her own house she had no bedroom of her own, and lacked for all

those years the privacy and the opportunity for rest which that would signify. Only failing strength led her finally to yield to the persuasion of others, and to reserve for her own private uses a single room. But these sacrifices seemed to her a slight thing, compared with the financial difficulties which compelled her to give up or to postpone cherished plans for the work.

Miss Shattuck's life was one of tireless energy. In the orphanage she was among the first to wake and the last to sleep. The immense output of the needlework industry passed under her personal supervision and inspection. She remained at her post last winter, although plans had been approved for her return to America. Her final journey was undertaken alone, against the earnest protest of the missionaries at the port where she embarked. When she landed in Boston, brought off the steamer on a stretcher, she wished only quiet and rest, looking forward to still more endeavor, if God should so will, for the city of her adoption.

Miss Shattuck lived a life of faith. She was a woman of extraordinary business ability, and could handle correspondence with wonderful rapidity. But she was a woman of faith, with an outlook toward the Unseen. Most of her life was lived with the thought that the time of her home-going might not be far off. And she carried the difficulties and discouragements of her location and work and the failure of health and of re-enforcements all in the habit of faith and prayer. Three years ago, when it seemed to her as though she must give out, a gift came which she felt free to use for a vacation. She went for a few days to Mardin, making the trip serve the interests of her work, but regarding it as God's provision for her in her extremity, and returned refreshed. She was sure that the Lord whom she trusted was able to take care of her, and so had peace.

"Measure thy life by loss instead of gain;
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice."

MISSIONARY QUALIFICATIONS

By Rev. GEORGE W. HINMAN, Missionary in China, 1898–1909

The true missionary, in relation to those for whom he works, will be kind without condescension, sympathetic without credulity, simple but never shallow, patient but never satisfied with small results. He will be a teacher without dogmatism, a leader without arrogance, a benefactor without patronage, using authority but without harshness, using money but so as not to produce servility or dependence, using the influence of his unique position with a restraint born of the consciousness that great opportunities bring great responsibilities and great temptations. Such a missionary will preach in a language that all nations can understand.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

PRAYING WHILE WE RUN

Two small boys were late to school. One said, "Let's pray about it." The other panted, "Let's pray, but keep on running." That is our thought this month. We are giving thanks for all the way the Lord has brought us, but are not unmindful of dread possibilities in the coming three months.

The friends of the Board are working—that is evident from the letters arriving at the Treasurer's desk, which tell of conferences with leading laymen about the Apportionment Plan, with Sunday school superintendents and persons blessed with wealth and a willing heart. Gifts from churches and individuals for the month of May show an increase of $5,000. That represents a treasure of good will and earnest effort far beyond the figures. May spiritual blessings come to every pastor and worker who has shared in the privilege!

Lest any of us begin to sing before the battle is over it should be pointed out that the total increase shown for the nine months is hardly a safe figure on which to base calculations. Only one-third of the increase in the legacies is available for this year; the $27,113 in special gifts does not help the treasury at all, and the balance of the fund to clear the debt must be discounted from the total. There has been a considerable increase in the cost of carrying on the work without being able to make an equally large increase in the general appropriations, so we cannot yet rejoice as those who lay aside their armor. But "so far, so good," and a song of praise is in the hearts of the Board's friends.

THE FINANCIAL STATEMENT

RECEIVED IN MAY

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$16,780.48	$959.33	$5,042.71	$1,681.29	$1,422.50		$41,350.62
1910	$11,617.78	$8,909.44	19,643.32	912.76	10,780.22	8,627.42	1,296.50		61,787.44
Gain			$2,862.84		$5,737.51	$6,946.13			$20,436.82
Loss				$46.57			$126.00		

*Churches and Individuals . . . Total, 1909 $15,464.31; Total, 1910 20,527.22; Gain $5,062.91 (Loss)

FOR NINE MONTHS TO MAY 31

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$160,709.15	$8,702.92	$46,724.67	$66,501.83	$16,047.66	$7,595.86	$498,246.63
1910	$165,776.47	$45,248.38	176,160.39	8,897.62	75,838.44	114,255.80	15,846.51	35,935.58	635,959.19
Gain			$15,451.24	$194.70	$27,113.77	$47,753.97		$28,339.72	$137,712.56
Loss							$201.15		

*Churches and Individuals . . . Total, 1909 $191,964.54; Total, 1910 211,024.85; Gain $19,060.31 (Loss)

SHINING EXAMPLES

A remarkable thing happened in the First Congregational Church of Chicago after the National Missionary Congress. Although this church is in the very storm center of city mission work, and is confronted by problems which would appall an ordinary congregation, the pastor and some of the leading members became so stirred by the recital of the need of the non-Christian world at the Congress that immediately a movement was started looking to a special centennial offering for the American Board. It was voted in the midweek service to secure $1,000. No collection was taken, but at the close of the next Sunday morning service individuals handed in pledges for $1,050.25. On the next day additional pledges brought the sum up to $1,180.25. One woman over seventy years of age, who has a crippled right hand which prevents work, and who lives on a pension of twelve dollars a month, was one of the donors. The father of one of our missionaries in China was in the forefront of the movement. This gift, coming under such circumstances, we regard as one of the most significant events of this centennial year.

The cheering thing in the day's work is to hear of churches, east or west, small or large, rich or poor, which are making high scores in benevolent increases. One pastor reports that the Apportionment Plan and the Every-Member-Canvass was the proper combination in his church, for in a campaign marked by earnestness and enthusiasm the church has pledged its full apportionment for next year, including an even $100 for the Board in contrast to a gift of $5.75 last year, and slightly over six dollars the year before. The entire church has reached new convictions concerning world responsibility.

In the Eliot Church in Lowell the same testimony holds. Some of the leading members feared that an Every-Member-Canvass for benevolences would injure church support, so they first raised the entire subscription for the church budget the coming year, and then completed the apportionment of $600, although under the old methods they have rarely come through a year without the possibility of some small deficit. The churches which were stirred by the Laymen's Campaigns are still sending in their reports of things accomplished. The Central Church of Providence has added one more gem to its crown by taking up the support of Paul Corbin and his wife, of China, as an increase above their usual gift. The church in Glen Ridge, N. J., is to take up the salary of the man who goes to the Philippines (when he is found) at $600, and with the assurance that this gift is distinctly an extra above their former missionary offerings.

Wherever the men of the church are called together to be given a chance to discuss and to determine the figure of their benevolences for the coming year, and wherever the Every-Member-Canvass is being used as the climax of an enthusiastic campaign, the results are proving that the men are willing and that the plans are adequate.

Let this illustration suggest the spirit of loyalty that is moving in many of our churches. When a state chairman of apportionment sent a letter to all of the churches, urging them to keep in line in this movement, and suggesting that the pastor should deal with the men and reach conclusions, one church wrote back that they had not had a pastor for years, nor was there remaining a single male member of the church. There were a few women back in the mountains working their stony farms, but they said, "We will keep in line because we love the past of our Church, and of this church." The entire apportionment was only twenty-four dollars, but that same spirit in the middle-sized and the stronger churches means a new era of power for Congregationalism.

THE JOY OF GIVING

The most blessed thing about missionary offerings is the number of instances of real sacrifice that become

known now and then. The other day there was brought to our office a package containing five shining ten-dollar gold pieces, the gift of an elderly woman in grateful recognition of three relatives who have been missionaries of the Board. One of these was a member of the Haystack Band, another was one of the first missionaries to the Sandwich Islands, and the third was one of the first missionaries to China. Perhaps this will suggest other memorial gifts in recognition of the work of missionary relatives.

One man from Oklahoma, a veteran of the Civil War, sends forty-five dollars as a thanksgiving dollar for every year of his Christian experience. One woman sends a small offering, saying that as the money comes to the Board Rooms her daughter is now in the group of new missionaries here at the Training Conference, so that her gift represents a mother's highest devotion.

Few gifts have awakened our sympathy more than a fifty-cent piece sent a few days ago with the following note: —

"This is just a little. There is very little earning for the last three months. My husband has not been working and has not been feeling well. This is a part of what I earned today at the washtub. I don't feel any too well either; but there, never mind, that is too like complaining, and I wish I could give more."

A missionary sends in a gold Turkish pound. Many years ago, while a missionary on the field, he was robbed of this coin by brigands on the road, but recovering it later he kept it as a pocket piece for years as a constant reminder of his deliverance. The recent centennial appeal led him to devote it to the work in Turkey. Some of you saw in a recent number of the *Bulletin* mention of the school that was needed for Ceylon, to cost thirty-five dollars. One woman telegraphed for the privilege of taking it up. Since that day nine different persons have sent the cash to carry that work on. It suggests that hearts are open as never before.

A letter comes from a family in the South inclosing a check for $100: "Saved in household expenses in our home during the months of January and February by dispensing with the help of a maid, the rest of the family assuming her duties. We want the women and children of Turkey, suffering from famine, to know that some of us here in America have heard their cry, 'Give us bread or we die.' We send this with our sympathy and love, leaving it to your judgment where and how the money shall be used."

HERE AM I — SEND ME

As long as men and women like these thirty now in the Training Conference are offering themselves for the work abroad, friends of missions can remain optimists. The Secretaries have felt that the Board has never sent out so strong a group. Four of them are fellowship men from their seminaries, with one or two years of study abroad to crown their equipment. In their farewell service at Providence their addresses were exceedingly keen, earnest, and attractive. Three of the number have no support provided for them as yet. Does any individual read these words who would like to make an investment of $500 a year to support one of these splendid young men or young women? If any person has been considering the possibility of making a memorial gift to the Board which would provide a building in one of our schools, or add new equipment to some department of a college, or erect a long-needed church for some faithful congregation (investments represented by sums from $300 to $3,000) give the Home Secretary the joy of describing some of these needs.

A MAN'S JOB

This expression has come into vogue in connection with the conventions of the Laymen's Missionary Movement. It has been used repeatedly by speakers in the men's banquets and has met with instant response on the part of the au-

diences. The purport of the phrase, of course, is clear. It is intended to convey the idea of the dignity and greatness of the foreign missionary enterprise, to suggest that this movement is worthy of the interest and devotion of the best men of the churches. If it is also intended as an allusion to the fact that foreign missions have been left too largely to the women, no one will be likely to quarrel with the statement.

Nevertheless we confess to not liking this phrase. In the first place it is not dignified to speak of bringing the world to Jesus Christ as a job. The word has too many belittling associations to make its use in this connection appropriate. The young men who are offering their lives for the service of Christ in China or Turkey are not seeking a job. And the men who are to stand behind them at home in prayer and giving should not have their part in such an undertaking set forth in the terminology of the employment bureau. Moreover, it is not true that foreign missions are a man's job. They belong to men no more than to women. If the women should take this phrase seriously and proceed to withdraw from missionary work, it would be about the most serious blow the cause could sustain. The cause of world evangelization owes more to women than can possibly be estimated. Probably two-thirds of all the missionaries are women. In our own Board the proportion of women to men is 379 to 202. As to the character of their work it is inexpressibly fine. There is nothing in all the realm of human achievement nobler than the work of the teachers and workers sustained by the Woman's Boards of America.

So, also, with the devotion of the women at home. As a matter of fact, the gifts of the men have always far exceeded the gifts of the women; but that should not blind us to the truth that during all these years, when foreign missions have been struggling for recognition, the devotion of the women has been a mainstay in the work, and today is affording a model for the new activity and methods of the laymen in this work.

We would not take this catchy phrase too seriously, yet we do feel like uttering a mild protest, lest it be regarded as implying more than is true. It is not that the women have done too much (alas, most of them are doing nothing at all!), but that the men have done too little. We welcome a pleasant rivalry of sexes in this business of the Lord; but we hope we never shall lose sight of the fact that "we are laborers together with God."

EFFECTIVE WORK BY MISSIONARIES AT HOME

This year has brought great opportunities to many of our missionaries who have traveled with the Laymen's Missionary Movement in the East and West. The testimony from them all is that never were the churches of America so open-hearted to the missionaries' support. Mr. Perkins, of Aruppukottai, India, says: "When I was here before it seemed one had to apologize for giving a missionary address. Now you all are eager to hear. You give us new courage. We feel as though you were standing with us, and that we could go forward with a larger joy." Mr. William Hazen, of Sholapur, did a most thorough piece of work in the churches of Chittenden County, Vt., visiting all the churches in the association with two exceptions. The margin of his support not fully covered by the First Church of Burlington will be taken up by others of these churches, and many gifts under the Station Plan have been received from individuals. He carried an outfit of stereopticon slides and made the Oriental picture one of reality and attractiveness. President Merrill, of Aintab, Dr. Jones, of Madura, Mr. McNaughton, of Smyrna, Dr. Pettee, of Japan, Mr. Knapp and Mr. Clark, of Nagar, have become well known to large and interested audiences of men during the year's work.

FOREIGN DEPARTMENT

SOME THINGS LEARNED IN ONE HUNDRED YEARS

Exaltation of Medical Missions

By Secretary JAMES L. BARTON

IN the earlier days of modern missions the medical missionary was an incident. He was a missionary who also practiced medicine in the course of his evangelistic work. It was not expected that he would have a hospital, and in many cases not even a well-regulated dispensary. He carried with him a few fundamental remedies, was able to do simple surgery without assistance or apparatus, and, like the others, he preached. At the same time many of the ordained missionaries who had never taken courses in medicine practiced simple surgery and doled out medicines.

Until past the middle of the last century medical work was unorganized, although under the American Board there were and had been many able physicians and surgeons who accomplished without modern equipment what many physicians of the present day are unable to excel. The modern hospital in the mission field is a discovery of the present missionary generation. This has necessarily led to a more clearly defined line of division between the work of the preaching and teaching missionary and the missionary physician. This may be called the beginning of the recognition that there is a place for specialists among the regularly appointed missionaries.

As the work was better organized it became apparent that if the missionary physician kept up with his profession and held himself in readiness to respond to the calls that came to him, he must look upon medical practice as the work which had been peculiarly committed to him. At the same time prejudice among the native peoples against the foreign doctor had been gradually giving way, and as a result the calls for his services became more numerous and the work more exacting. All this led to a demand for the practice of more critical surgery, and calls to cases of serious illness multiplied. It was manifestly impossible for such to be properly treated unless they could be wholly under the doctor's care. No severe case of sickness could be wisely dealt with so long as the patient remained in his own house, attended by those who were wholly ignorant and untrustworthy. Under such circumstances surgical dressings were often removed to exhibit the details of the operation to an inquisitive crowd, with the result that the condition of the patient was made more deplorable by the very attempt of the missionary to afford relief.

The only natural result of such conditions was the missionary hospital. At first these were exceedingly unpretentious; only a few rooms into which the patients might be taken and cared for under the doctor's directions and attended by native assistants whom the doctor himself had trained. In the meantime there was great advance in the practice of medicine, and especially in surgery, in Christian countries. It could not be expected that young men and women trained in the modern med-

ical schools would be content to practice their profession under external conditions that gave promise only of disaster. The tendency, therefore, in the simple mission hospitals and dispensaries was towards modern operating rooms, antiseptic treatment, and better lighted and ventilated wards. This naturally localized the medical missionary, who seldom found himself far away from his hospital and dispensary. The patients began to seek the missionary, whereas formerly the missionary sought the patients. The necessity of searching for those who need the medical missionary's services has largely passed, although the doctor is always alert to seek out those who are unable to come to him.

It must be stated here that the medical conditions prevailing in the interior of Africa differ widely from those in Turkey and China. But even in all parts of Africa the absolute need of the hospital is recognized.

The next factor in the development of this work was the trained nurse. This indispensable assistant in every case of severe sickness is comparatively a modern discovery even in America. She was unknown in the East. It is within the last half of the present generation that it has been deemed by the Board wise to commission and send out a trained nurse as a missionary. It is interesting to note how quickly the idea has taken root. The able, devout, missionary trained nurse has already made a place for herself, not only in the missionary hospital, but as an institution among Eastern peoples. The first nurses' training school in Japan was connected with our mission hospital in Kyoto. At the present time, in connection with every missionary hospital that has been blessed with a trained nurse, there are schools for training Christian nurses from among the native girls who have already received an education in mission schools. A new Christian profession has thus been opened to the Eastern woman, while through such gladly accepted services Christianity is commended to homes that otherwise would be closed. The trained nurse has more than doubled the effectiveness of work done by the medical missionary.

There is a time limit to the demand for medical missionary services in the East. Naturally the medical profession is attractive to the bright young men of those countries who have received their education in Europe or America. A limited number of these who have the true missionary spirit work with the missionaries. Others set up in practice for themselves, not a few as earnest Christian physicians. It can be readily understood that it would be unfortunate, to say the least, for missionary physicians to appear in their medical practice as competitors or rivals of native doctors who are endeavoring to earn an honest living by an intelligent practice of medicine. Already in Japan the Japanese physicians have reached such a stage of training that the missionaries are as satisfied with them as with a missionary doctor, and the people prefer them. There is now no call for more medical missionaries to Japan. In China and Turkey we must expect the same results in time, although that time is not close at hand.

It is universally recognized that the medical missionary, especially among a primitive and rude people, is able to accomplish much as a pioneer in breaking down prejudice, disarming suspicion, and winning a hearing for the preacher. Among more civilized peoples he and his staff are powerful demonstrators of some of the fundamental principles of Christianity. Often the sermon of the Christian physician, nurse, and hospital is more powerful than those preached from the pulpits.

It has, however, been demonstrated that if overemphasized the missionary character of the work sinks into the background. He who went out to his work as a missionary physician may become a mere doctor. Without any decision as to policy or any agreement between the different missionary societies in actual practice throughout the

world, about one missionary in ten is a physician. At the present time the American Board has less than that number, but there is pressing need of the twelve physicians who are lacking to make up the one-tenth.

The missionary physician supplements the work of the preacher and teacher who follow up the results of medical practice. When patients return to remote villages and carry with them the new Christian vision they have caught while in the hospital, the Christian preacher and teacher must follow, to cultivate the seed that has been sown.

The present tendency is to perfect more thoroughly the great central medical plants, equip them with two physicians, either one of whom is competent to keep the work going alone, and to make the training of nurses under a competent missionary nurse a feature. These great central hospitals are welcomed by the trained native doctor, who is now able to take much of the more common practice that once came to the missionary. The two physicians are necessary to prevent the closing of the hospital when the physician in charge is away for furlough or on vacation or when he may be ill. There is a consensus of judgment that the mission hospital and dispensary plant should be large enough to accommodate the constantly increasing number of patients who flock to them, that they should have at least two missionary physicians in charge and a trained nurse from home. The China Medical Association has recently expressed itself clearly upon this point.

So long as mission work is carried on among the people of the East we cannot but follow in the footsteps of Jesus Christ, who spoke as never man spoke, and "healed all manner of diseases."

FIELD NOTES

Strategic Ground

(European Turkey Field)

In notes recently made by Rev. P. B. Kennedy on Albania as a mission field, special point is made of its strategic character and of the urgency of present opportunity there: —

"Albania is the magnificently mountainous country in the western part of Turkey in Europe bordering on the Adriatic. Work has just been commenced here by the American Board, although it has been interested for many years in the Boarding School for Girls in Kortcha, successfully conducted by Miss Sevasti Kyrias, whose recent resignation will necessitate important changes. The work has been under constant persecution both by the government and by the Greek Orthodox Church. At the present time this school has sixty day scholars and twenty boarders. Girls are being declined admission for lack of room, as the present quarters are very cramped.

"As this nation is just awakening to the use of its language, the need and opportunity for Christian literature are beyond description. I think it is the last nation on the face of the earth that has not the Holy Bible in its own language, although the British and Foreign Bible Society is now considering taking up this work. They have placed a large printing press in Monastir for this purpose. The Albanians themselves have commenced the publication of several newspapers. Now is the opportunity to give them Christian literature, lest other influences mar their bright future.

"Evangelistic work is also being commenced in Elbasan, a city in Albania three days' journey by horse north of Kortcha. Efforts are being made to open a large institution for boys and young men. Albanians themselves, both Christians and Moslems, are eager for it. Such an institution, and possibly a hospital later on, would advance greatly the interests of Christ at this strategic point. A trip by horse (there is no

GIRLS' SCHOOL, KORTCHA, BOARDING DEPARTMENT

other means of conveyance) through this country is not only intensely interesting, but reveals its great importance as a missionary field. To reach the Moslem world you must reach Turkey. To reach Turkey you must reach the strong, virile race of Albanians, who hold so many positions of leadership throughout the empire, especially in the army. To reach Albania the splendid providential opening amongst this strong, independent race must be improved."

Rediscovering China

(Foochow Field)

With a joy too great for words, Rev. Edward H. Smith finds himself after a furlough of eighteen months back at his station in China, with its familiar scenes. But some of their familiarity has disappeared even in that short space. Such changes have taken place as made it necessary almost to rediscover his field of work. The material progress made in so brief an interval Mr. Smith pictures thus: —

"Bigger schools and more of them; the opium reform pushing the drug steadily and finally out of the empire; the city streets lighted by night and, wonder of wonders, swept by day; uniformed and orderly police keeping order on these same streets, while the postman makes his rounds, delivering newspapers and letters. Telephone bells resound in the schools and larger stores as well as in yamens; but the best of all is the persuasive influence of the Christian Church, felt and acknowledged as never before in the new life and thought of this wonderful decade. The village or city that has not felt the thrill of the new day is a marked exception. The opportunity is now before the church to do a real spiritual work in the hearts of sincere men and women. It is not a time of crowded chapels and great excitement over the foreign religion. But spiritual leaders of the church agree that intelligent and honest men and women are accepting the gospel as perhaps never before.

Educational Advance

"Again the tremendous power and sweep of the educational movement impresses one. It is growing by leaps and bounds! It is the most popular topic of conversation and discussion. The church having always stood for education is now in a position, if properly re-enforced and equipped, to make a profound impression on this movement, with great possibilities. Our schools ought to be made and kept the best of their kind. Foreign teachers are needed in every station to take charge of this work that alone can give us an adequate evangelistic force of native helpers to carry it on. We labor among a strong, self-reliant people. Can one fear for the future of the church when it is in the hands of such men as these?"

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

LEAVENING THE LUMP

That a new leaven of thought and spirit is at work among the Turkish people since freedom of speech has been realized becomes increasingly manifest. Our missionaries are observing it with deepest interest, in which intense satisfaction is not unmixed with some apprehension. They recognize it as conditioning materially the methods and progress of their

DR. RIZA TEWFIK BEY

work. Miss Etta D. Marden in a recent letter from Constantinople exhibits something of the leavening process, as follows: —

"Our Board and its missionaries have long waited for the very things that are happening here today, and we are rejoicing with an exceeding great joy. Our school full of Moslem children, our friendly relations with our Turkish neighbors, and later the various nationalities coming together in public meetings, all of these things indicate the trend of the times. At intervals the latter part of the winter we have been having what we call here 'Conferences,' really lectures, for both men and women. Those for men have been conducted by Mr. Krikorian and a Turkish gentleman, Dr. Riza Tewfik Bey, a student and philosopher, a member of parliament, and the most brilliant speaker in the city. During these late years of repression many Turks have found solace and interest in the writings of Herbert Spencer. In our first conference Mr. Krikorian gave a sketch of the life of the philosopher and a brief outline of his philosophy. Dr. Riza Bey followed with an elaboration of his First Principles, in a very masterly way. Later we had conferences on Evolution, addresses by both these men, the audience being composed of all nationalities, and limited only by the size of our rooms. How much we need more room! Do you think we shall ever have it?

"On Easter Sunday Dr. Burton, president of Smith College, gave a masterly address in the Bible House on the limitations of knowledge, interpreted by Mr. Krikorian. The chapel was full of the three nationalities, all charmed by the earnestness of this 'lovable' man, as

ST. PAUL'S INSTITUTE, TARSUS

1. New Hall (unfinished). 2. Hospital. 3. Dormitory, College, School, and Dining Rooms. 4. Small Dormitory. 5. Mission Residence. 6. Dormitory, and Academy Schoolroom

one of my Turkish students called him. Dr. Riza Bey was present and spoke also, thanking Dr. Burton for his address, and for the suggestive thoughts it contained. Religion, he said, should not separate us, but draw us together. May we not surely believe that a new era has dawned upon Turkey when two such men address such an audience in such a place?"

CENTRAL TURKEY MISSION

THE NEW AND THE OLD AT TARSUS

Inclosed with a letter of Dr. Thomas D. Christie from Tarsus, April 21, was the accompanying picture. It shows the buildings new and old of St. Paul's Institute, so numbered that they may be readily identified. The following is Dr. Christie's description of them in their present condition: —

"The floors, the stairs, the partitions, the doors and windows, and the fittings needed for the chapel and the laboratories must wait till we receive the $10,000 that they will cost. We are now putting in two of the four floors for chapel and dormitory; that brings us to the end of our resources. By laying down loose boards last Friday we were enabled to hold in the chapel the commemorative services of our more than twenty dear martyrs; a thousand people were in attendance. The services were most impressive. On Sunday a like number listened there to the preaching of the gospel. Henceforth, until our Tarsus church get their new building, they and we are to use the chapel together. The old church building will hold only about three hundred, so the new arrangement gives great occasion for thankfulness. Besides the chapel, the hall will give us ten or twelve recitation rooms, a gymnasium, two laboratories, a library, two rooms for geological and botanical specimens, and a dormitory to hold at least seventy-five beds. What the building will mean to us when completed you can easily imagine. It is made of the best stone, with foundation walls, thirty-nine inches thick, that go down forty feet through the ruins of six ancient cities of Tarsus. So we hope the house will do good service for Christ and his church for many a century after you and we are gone."

EUROPEAN TURKEY MISSION

SIGNIFICANT AND WELCOME TESTIMONY

Rev. Robert Thomson, writing from Samokov, Bulgaria, the 25th of April, begins his letter with the following incident: —

"An orthodox neighbor was calling on Miss Abbott on business the other day, and in the course of conversation said to her: 'I can't tell you how much I admire the work of the missionaries here. They don't try to make people Protestants, but only to make them good.'"

Mr. Thomson then goes on to express his personal appreciation of the testimony in warm and grateful terms. Just because the personal note is so strong and full in the letter of a man pre-eminent for modesty, it cannot fail to awaken intensely sympathetic chords in other hearts. Accordingly we quote the rest of his letter nearly in full: —

"I, in my turn, can't tell you how thankful I am to hear this testimony, the first *put in just that way* that has come to my ears. If this testimony comes from Samokov, where we prophets are in a sense without honor; from Samokov, which, till within recent years, has been so suspicious, cold, and even unfriendly, what may we not believe is the feeling in other parts of the country? I could never work to proselytize people to Protestantism; but I do work to make them good. And I think that most of my colleagues are of the same mind. I believe also that, with God's help, we *are* slowly helping to make this nation good. But, please observe, that is a kind of work that does not show in statistics, and can show but little in reports. And there is the difficulty. We do not seem to be doing much, and in the nature of this particular mission I don't believe we shall ever seem, statistically, to be doing very much; but all the same, I believe that our leavening and uplifting work is far more real and widespread and powerful than even we have any idea of. The above testimony confirms my belief.

"And another confirmation comes from the remarkable gatherings of ladies who last week met to greet and listen to Miss Rouse, the women's secretary of the World's Christian Student Federation. It was a perfect revelation to our ladies who were present at these meetings how much longing after Christ there is, how much desire for higher and better ideals amongst these ladies, how much aiming at just what we aim at, yet all outside of our work, though, as we believe, almost wholly due to our work, and all unwilling as yet to show more than a very guarded sympathy with us, because of inherited prejudices and the fear of public opinion. Yes, this people is being won for Christ, no matter how disappointing our statistics may seem."

FOOCHOW MISSION

THE COLLEGE OUTLOOK

We are indebted to District Secretary W. L. Beard, of New York, for the following extracts from letters of Rev. G. M. Newell and Mrs. L. P. Peet, and of a communication from Dr. Gilbert Reed describing his visit to the Foochow Mission on invitation of the college faculty. Together they give a cumulative impression of the exceptional opportunity and inviting outlook now confronting Foochow College.

"It is the best opening so far, I believe," writes Mr. Newell, upon the beginning of the school year. "The college department is the largest we have ever had so far, with twenty boys in the first college year. The other boys came back in good numbers and do not leave very much room for new boys. Quite one hundred took the entrance examinations, of whom we admitted only forty-eight. Among the new boys we have a fine class in the Chinese course of about fifteen. They are far ahead of the English boys in preparation, and of course are all from our day schools, from which quite a

FACULTY OF FOOCHOW COLLEGE

number of our English course boys also came. We have 260 boys in all this year, the most, I think, that we have ever had. There is much interest just now in Mandarin and *bah-ee*, the latter a colloquial character much like the Mandarin. Evening schools are to be opened this year throughout the city, where working people can learn these two subjects."

Mrs. Peet, after remarking upon the need of expected re-enforcements, continues: —

"There never has been a finer outlook in Foochow Mission than at the present. I go tomorrow to call on the ladies of the Imperial Commission of Education. They called here last Monday. On Saturday I called on the wife of the Tartar general. Everywhere the doors are open. What an opportunity here and now in Foochow! We have had distinguished guests call here. One day the lieutenant general asked to call at one o'clock; but before he arrived the viceroy, ruler of 33,000,000 people, walked into the house and made a long call. Mr. Peet had asked Guok Sek Sang to be here and see that the proper forms of etiquette were observed. These one can call opportunities. Would that we could speak Mandarin!"

Dr. Gilbert Reed, who preached to the students on Sunday and addressed them again the next day, speaks particularly of the exercises of the last day as being of great interest and significance. He says: —

"Only two or three other cities in the empire could have afforded such a distinguished gathering as was present on this occasion. Besides the viceroy and all the civil authorities holding office in the city, there were present the Tartar general, the lieutenant general, the heads of government schools, several of the local gentry, Dr. Samuel L. Gracey, the *doyen* of the consular body, and a good number of missionaries from the different societies. After gathering in the large hall of the college building and an address by one of the students, I was called upon to speak on the subject, 'The Foreign Help that Should be Given to China in Her Educational Problem.' On this occasion I used the Mandarin language, as this could be understood, not only by the official guests, but also by those students that had been selected to be present. After this there came different responses from the Tartar general and from the viceroy, showing the real appreciation of the educational work carried on in this mission college. At the close some thirty of the officials and heads of the colleges were invited to dinner at Mr. Peet's residence. A few days later the provincial treasurer, with five other officials, invited Mr. Peet, Dr. Gracey, and myself to a feast at the treasurer's yamen as an act of reciprocal kindness. The recognition thus given to the Foochow College under the auspices of a mission board may be regarded as almost sufficient to counterbalance the lack of recognition from the Board of Education of all schools under foreign control.

"The work done by such schools also deserves larger recognition and more generous support from the societies at home."

THE WIDE FIELD

INDIA

ON THE ROAD TO HYDERABAD

The road to Mandalay has been rendered famous by the catchy verses of Rudyard Kipling. Equally picturesque and engaging scenes may be witnessed along other roads of the Indian empire. Some things to be seen on the road to Hyderabad are thus told by Mrs. J. C. Knight Anstey in the *Foreign Field* for April: —

"The people! Beggars, merchants, rich, poor, Brahmans, Pariahs, Pathans,

Sikhs, fakirs, fanatics — a never-ending stream. Now comes a veiled Mohammedan woman, her bhoorka hiding face and figure, until she looks like a shapeless mass, two tiny holes for the eyes allowing her to see her way; here is a group of Comati women, laden with gold and silver jewelry, their red and white, white and red, red and yellow, green and purple *saris* making them look like a walking flower bed; there is a Mussulman hadji wearing the green turban which denotes that its owner has performed that pilgrimage to Mecca which is at once the duty and the privilege of 'the faithful.'

"At this wayside shrine is a Hindu mother teaching her little child to pray. It does not lisp 'Our Father.' Oh, no! The mother makes it put its hands together before the idol and bow its little head down upon the cold stone.

"On this tower on the embankment stands a devout old Parsee priest, who is a familiar figure to all who live in or near Hyderabad. An old man with white hair and beard, he goes every evening to meditate and pray before the setting sun. He is an impressive figure as he stands silhouetted against the glowing sky which marks an Indian sunset, but of the Sun of Righteousness he knows nothing.

"The devout Mohammedan several times daily obeys the call to prayer, 'Allah is one God, and Mohammed is his prophet.' The Parsee priest prays towards the departing sun; the Hindu mother teaches her child to pray to an image made with hands. India is a religious country, but it is very far from being a Christian country. Are we praying, 'Thy kingdom come'?"

ITALY

AN INTERVIEW WITH PROFESSOR BARTOLI

The anniversary number of the Baptist magazine, *Missions*, contains an editorial interview with Prof. Giorgio Bartoli, to whom reference was made in this department last month. The editor describes him as "an Italian of culture and learning, for twenty-seven years a loyal member of the Society of Jesus, for twelve years a Jesuit teacher of science, literature, and languages in India, and in other years a teacher in Jesuit colleges in Ireland and Italy, for five years a regular writer on the staff of the Jesuit magazine, *La Civilta Cattolica*, of Rome. In personality Professor Bartoli is winning. His spirit is sweet, and he did not allow it to become embittered by unjust treatment."

In answer to the editor's questions, Professor Bartoli spoke freely and lucidly upon various points of missionary interest in Italy. Naturally the Roosevelt incident came first. In the professor's opinion the Pope was simply acting consistently with his system in the course that he took.

When asked as to his opinion of Protestant mission work in Italy as a whole, he expressed his regard for it as highly important and beneficial. He was firm in his belief that evangelicals must not yield to those who say, "Do not preach to Roman Catholics."

As to enlargement of missionary work in Italy, he thought it desirable, especially along the best lines, aiming to influence people of culture and leadership as well as the class represented by emigrants to this country. In his judgment the Italians are not impervious to pure doctrine and there is hope for missionary work done on a high plane. He urged that the Italians who come to this country should be looked after with a view to evangelizing them, and thus securing a strong reacting influence upon their fellow-countrymen abroad.

When asked as to the present religious conditions in Italy, he said: "There is a movement, but it does not lead to Wittenberg, that is, to Protestantism, but to agnosticism and infidelity. I should say that ninety per cent of the young clergy in Italy are turning toward infidelity. And this is the fate of Italy, to become infidel unless we can reach them with the gospel."

"As to the outcome?" said Professor Bartoli, "that is a difficult question. What I hope for and what I am

devoting my life to is a revival of primitive Christianity, a return to the gospel teaching of Jesus. I have a vision of a National Italian Church of this purely Christian type, democratic and Scriptural. All missionary effort should tend in that direction."

KOREA

FALSE CHARGES REFUTED

The *Japan Daily Mail* of April 4 takes up the "accusations of political intrigue preferred against Christian propagandists in Korea." It regrets the currency that has been given to these charges in certain newspapers, particularly the *Nichi Nichi*, a journal of "such position and influence that its statements cannot be ignored." The editor of the *Mail* inclines to the opinion that "the time has come when some public action should be taken by the missionaries in Korea to remove the injurious impression now attaching to them and to convince their converts that there is not and never will be any connection between political intrigue and Christian propagandism." "That missionaries should be accused of things now laid to their charge in Korea," he characterizes as "nothing short of a public calamity." By way of vindication the editorial says, "Throughout the whole Far East missionaries have acted a great part during the past century as educationists, as physicians of the soul as well as of the body, and as practical representatives of the noble virtue, charity."

THE PORTFOLIO

A Tribute to Missionaries in India

There are missionaries, fortunately few, of narrow sympathy, deficient education, and unsound judgment, who alienate from co-operation with them those who feel themselves responsible for the peaceful administration of the districts committed to their charge; but the vast majority of the missionaries have not only the interests of the people at heart, but are seeking to advance these interests in a manner and by methods which demand the sympathy, encouragement, and co-operation of those mainly responsible for the government of the country.

I have, during the course of my thirty-seven years' service of the Crown in India, seen Christians molded by the power of the gospel of Christ. I have seen men brought out of heathenism by the gospel call and laid hold of by the Saviour through the power of the Holy Spirit. I have seen them transformed by the renewing of their minds. I have seen them changed from glory to glory, as by his Spirit, into more and more of likeness to their Lord. I have seen them growing stronger and purer and more Christlike year by year. I have amongst them friends of whom I can speak in precisely the same language as I should use when speaking of loved and honored Christian friends in the West.

Sir Andrew Fraser, K.C.S.I. (late Lieutenant Governor of Bengal).

The Final Test of Christianity

We are beginning to realize that this whole manifold world of religious beliefs, from the crudest forms of fetishism and animism to the loftiest revelations of Sufistic spirituality or of Confucian idealism, is one great and coherent evolution of the religious genius of mankind. The comparative study of religions and of the historic development of the different religions brings us face to face with the fact that there are deep longings in the human heart which in all climates and under the most widely varying conditions of human life find expression in religious systems, and we must try to understand them in their continuity and similarity in spite of all evident disparity.

As we begin to see this comprehensive

evolution of the religious genius of mankind, we become aware of what is the final task of the Christian religion and of Protestant missions. It is to show quite clearly, in contradistinction to this whole religious life of humanity untutored and unaided by the divine help, that Christianity is the one great religion of God, and that it must displace and will displace all other religions. That will be the final test of Christianity; there its superiority, its victory, will be definitely settled.

From an address by Dr. Julius Richter at the Student Volunteer Convention, Rochester, N. Y. Printed in The Missionary Review of the World for June, by permisson of the Student Volunteer Movement.

THE BOOKSHELF

A History of Protestant Missions in the Near East. By Julius Richter, D.D. New York: Fleming H. Revell Co. Pp. 435. Price, $2.50 net.

Just when unexpected reform movements in several parts of the Near East have aroused unusual interest in the peoples affected, the lack of adequate literature treating the subject from the Christian standpoint has become most apparent. The leading Protestant missions in this quarter of the globe are American — Dr. Richter appropriately dedicates his book to the Boards of the Congregational and Presbyterian Churches of America; but it is reserved for a German to cover the whole field, master the facts, and set them forth in a scholarly way. The work is done with characteristic German thoroughness and accuracy. Dr. Barton's "Daybreak in Turkey" is concise and picturesque; Dr. Richter's volume is full, detailed, and marshals all the facts in clear, effective style. We wish it might have included maps.

The region reviewed is nearly as large as Europe, being approximately 2,000 miles across in any direction, from the Balkan Mountains to the Arabian Sea, from Greece to Persia, or from the Caucasus to the Sudan. Constantinople is its imperial city, Turkey its militant power, Mohammedanism its dominant faith, breaking with the past its outstanding feature at present. The book contains the following main sections:

I. The Mohammedan World and the Eastern Churches.

II. The Beginnings of Protestant Missionary Endeavor.

III. Protestant Missions in Turkey and Armenia.

IV. Syria and Palestine.

V. Persia.

VI. Egypt and Abyssinia.

VII. Missions among the Jews. The Work of the Bible Societies.

VIII. Summaries and Statistics.

The reader is taken by the hand and personally conducted to that part of the world where Europe, Asia, and Africa meet, and where a dozen left-over nations, part of iron and part of clay in their make-up, are striving for rebirth. His eyes look upon a dozen forms of religion, each claiming to be absolute and exclusive for its own communities, though people are beginning to think for themselves. Amid these racial, social, and ecclesiastical cross currents, one clearly descries the Christian consecration, earnestness, and, ordinarily, wisdom of the early missionary pioneers. He sees the light and power emanating from each Protestant mission station and each evangelical church, "allowed of God to be put in trust with the gospel." He observes the influence slowly permeating the people, if ignored by the hierarchies of the Oriental churches. He is shown more clearly than usual how such sects as the Sanussis and Babis are seaming the once unbroken front of Islam, and how the character and words of the Lord Jesus command increasing respect from many Mohammedans. The usual missionary agencies, preaching, Bible translation and colportage, teaching, medicine and surgery, industrial shops and relief works, the preparation and dissemination of religious literature, all are described,

and in the aggregate make the impression of an effort of wonderful power, joining many denominations and many lands on both sides of the Atlantic, to fulfill our Lord's command to go, preach the gospel, and make disciples of the nations.

Naturally there are some minor errors. Dr. Kalopothakes, of Athens (page 166), is a Presbyterian, not a Methodist. Frumentius and Aedesius (page 371) belong to the fourth century, not the fourteenth. Pattian (page 145) for Patlian, and Musaret (page 178) for Musavet or Musavat are easy misprints. The Bek Tashi dervishes (page 161) instead of representing "strictest Islam" belong to the Shia sectaries. But such errors are incidental and only serve to emphasize the general accuracy of the whole work and of all its details. Dr. Richter's correctness in viewpoint and perspective is even more remarkable than his accuracy in matters of fact. His work will be *the* standard authority for the subject of which it treats.

G. E. WHITE.

THE CHRONICLE

Departures

May 24. From San Francisco, Rev. and Mrs. Robert F. Black, returning to the Philippines.

May 25. From New York, Rev. and Mrs. William Hazen, returning to the Marathi Mission.

May 31. From Boston, Dr. and Mrs. D. Z. Sheffield, to attend the Edinburgh Missionary Conference, later expecting to return to their mission in North China. Also Mr. Carl A. Scheibel, on his way to Constantinople as an assistant to Mr. W. W. Peet.

June 18. From New York, Miss Mary L. Graffam, returning to the Western Turkey Mission.

Arrivals in this Country

May 12. At San Francisco, Rev. and Mrs. H. E. B. Case, of Guam.

May 26. At Boston, Rev. and Mrs. G. Milton Gardner and Mrs. G. H. Hubbard, of the Foochow Mission.

May 27. At San Francisco, Miss Elizabeth Ward, of the Japan Mission.

June 2. At Boston, Rev. and Mrs. Edward P. Holton, of the Madura Mission.

Marriage

April 11. At Kobe, Japan, Miss Julia Hocking, for three years a missionary of the Board, to Mr. G. E. Trueman, the Young Men's Christian Association secretary.

Deaths

April 11. At Ing-hok, China, Edward Huntington Smith, Jr., five years and two months, son of Rev. and Mrs. Edward H. Smith, of the Foochow Mission.

May 23. At Honolulu, T. H., Mr. W. W. Hall.

Word has been received of the death at Honolulu, on May 23, of Mr. W. W. Hall, who in 1883 succeeded his father, Hon. E. O. Hall, as Business Agent of the Board for the Sandwich Islands and Micronesia. This service in former years was quite extensive, though not so onerous of late, on account of the changes in the situation at Hawaii and the Island World. Mr. Hall has been an ardent friend of the work, and most faithfully and generously served the cause early and late. The Christian community in Hawaii and Micronesia have lost a most devoted co-laborer in the death of Mr. Hall.

Ordination

April 29. At Auburn, N. Y., by the Presbytery of Cayuga, N. Y., Rev. Ernest W. Riggs, under appointment as a missionary of the Board for the Eastern Turkey Mission, and now elected as president of Euphrates College, Harpoot.

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The following piece of Chronicle has been clipped from the *Chihuahua Enterprise* of May 14: —

"Dr. and Mrs. James D. Eaton were given a most pleasant surprise at their home last evening in honor of the day, which was their thirty-fifth wedding anniversary. Many friends called to congratulate them, and a most enjoyable evening was had.

"The surprise was gotten up by the members of the Ladies' Aid Society, and

it was a most enjoyable function — one of those occasions which witness the real goodness of the human hearts welling up and overflowing. Every one wished the Doctor and Mrs. Eaton many returns of the day which marks a milestone in their long, happy, and useful married life.

"Dr. and Mrs. Eaton are the pioneer Protestant missionaries in this city. They arrived here ahead of the Mexican Central Railroad, and for over a quarter of a century have been devoting their lives to the cause to which they have dedicated their best efforts."

The steamship *Zeeland*, which sailed from Boston, Tuesday, May 31, carried a goodly company *en route* for the Edinburgh Conference. The American Board was strongly represented by its two secretaries, Dr. Barton and Dr. Patton, accompanied by Mrs. Barton and Mrs. Patton, and its missionaries, Dr. J. P. Jones, of India, and Dr. and Mrs. D. Z. Sheffield, of China. Representing the Woman's Board were Miss E H. Stanwood, Miss K. G. Lamson, and Mrs. Agnes H. Gordon. Dr. Howard A. Bridgman, of *The Congregationalist*, and Mrs Bridgman were also of the company.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch., 8.58; John C. Sanborn, 1, 9 58
Belfast, North Cong. ch. 5 00
Benton Falls, Cong. ch. 10 50
Biddeford, 2d Cong. ch. 21 31
Bridgton, 1st Cong. ch. 26 20
East Baldwin, Mrs. Frank Brown, 10 00
Falmouth, 1st Parish Cong. ch. 3 13
Gardiner, Miss S. M. Whitmore, 1 00
Gilead, Rev. Henry Farrar, 3 00
Hallowell, South Cong. ch. 16 10
Norridgewock, Mr. and Mrs. W. G. Everett, 5; Friend, 5, 10 00
South Berwick, Miss H. D. Sewall, 25 00
South Paris, Leander Brooks, 1 00
South Portland, Bethany ch. 5 00
West Minot, Cong. ch. 5 00
Winslow, Cong. ch. 9 72
Yarmouth, 1st Parish Cong. ch. 20 00——181 54

New Hampshire

Bennington, Mary A. Rogers, 10 00
Chester, Cong. ch. 12 42
Claremont, Cong. ch. 29 25
Colebrook, Cong. ch. 10 00
Concord, South Cong. ch. 25 00
Enfield, Cong. ch. 14 50
Epsom, Cong. ch. 6 00
Hillsboro Center, Cong. ch. 1 00
Hinsdale, Cong. ch., 9.75; Emily H. Estey, 1, 10 75
Hudson, Caldwell Buttrick, of which 550 for Madura, and 550 for Pang-Chuang, 1,100 00
Keene, 1st Cong. ch., for work in Tirumangalam, 150 00
Laconia, Gertrude S. Blakely, 2 00
Manchester, Franklin-st. ch. 126 00
Milford, Mrs. Spencer Guild, 10 00
Newmarket, Cong. ch. 1 94
Orford, Mrs. J. H. P. 18
Walpole, 1st Cong. ch. 19 90—1,528 94

Vermont

Burlington, Mary R. Englesby, 25 00
Castleton, Cong. ch., toward support Rev. E. A. Yarrow, 30 00
East Berkshire, Cong. ch. 14 00
Fairfax, Mrs. M. S. Forsyth, 4; Mrs. E. S. Chamberlin, 1, 5 00
Jamaica, Cong. ch. 10 00
Milton, George N. Wood, 1 00
Newfane, Cong. ch. 7 50
St. Johnsbury, South Cong. ch., toward support Rev. and Mrs. C. K. Tracy, 116.03; do. J. M. Perham, 2.50, 118 53
Swanton, Mary E. Dorman, 50; Mrs. Sarah A. Jennison, 50, 100 00
Westminster West, Miss N. M. Hitchcock, 5 00
Whiting, Mrs. Frederic B. Phelps, 1 00
Woodstock, Cong. ch. 35 00——352 03

Massachusetts

Amherst, Friend, 20; Friend, 1, 21 00
Andover, Mrs. Warren F. Draper, 10; Lucia F. Clarke, 1, 11 00
Auburndale, Cong. ch. 110 00
Billerica, Cong. ch. 7 39
Boston, Pilgrim Cong. ch. (Dorchester), 225; Mt. Vernon Cong. ch., 1; Miss S. A. Craft, 100; Mrs. A. C. Thompson, 50; Josiah S. Tappan, 10; Friend, 10; Friend, 2, 398 00
Braintree, Miss A. T. Belcher, 15 00
Brimfield, 1st Cong. ch. 20 13
Brookline, Marian L. Sharp, 35 00
Cambridge, Prospect-st. Cong. ch. 73 62
Centerville, Friend, 5 25
Clinton, Friend, 1 00
Dalton, Mr. and Mrs. Frank H. Cleveland, 2 00
Dedham, 1st Cong. ch. 282 24
Dover, Cong. ch. 2 85
East Boxford, Mary N. Cleaveland, 5 00
East Bridgewater, Union Cong. ch., 25.73; Mrs. H. H. Harlow, 5, 30 73
Enfield, Frances W. Kimball. 20 00
Fall River, Central Cong. ch., 32.32; Maria R. Hicks, 100; Anna H. Borden, 50; Mrs. Richard Baxter Borden, 10, 192 32
Fitchburg, Rollstone Cong. ch., 53.21; Cer. Cong. ch., 15; Friend, 25, 93 21
Foxboro, Bethany Cong. ch. 42 94
Gilbertville, Mrs. Agnes G. Looney, 50
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hadley, E. A. Randall, 25 00
Haverhill, Riverside Memorial ch., 60; Leonard H. Noyes, 10; Mary W. Welch, 5, 75 00
Holbrook, Winthrop Cong. ch. 56 10
Holyoke, Mary E. Schneder, 1 00
Lancaster, Friend, 2 00
Lawrence, Riverside Cong. ch. 5 00
Leominster, Francis A. Whitney, 15; S. E. Bell, 10, 25 00
Lexington, Julia E. Johnson, 20 00
Lowell, Mrs. J. L. Sargent, 90 00
Maynard, Friend, 10 00
Medford, Mr. and Mrs David M. Wilcox, 100 00
Mittineague, H. A. Goodman, 3 00
Monson, Hattie F. Cushman, 15 00
Natick, 1st Cong. ch., 39.14; Friend, 10, 49 14
Newburyport, Belleville Cong. ch., 143.76; Rev. Vincent Moses, 10, 153 76
Newton, Mrs. Mary Galway, 1; Mrs. Harriet R. Clark, 50, 51 00

Newtonville, Mrs. Martha J. Perry, to const. HERSELF, H. M. 100 00
North Brookfield, Mrs. Wm. Walley, 5 00
North Chelmsford, F. E. Varney, 1 00
Northampton, Edwards Cong. ch., of which 226.19 for Pang-Chuang, 231.19; Emily H. Terry, 10; A. M. Fletcher, 2.50; Mrs. M. P. Bridgman, 50; C. B. Ludden, 1, 294 69
North Weymouth, Pilgrim Cong. ch. 7 75
Oxford, Mrs. Lavinia B. White, 1 00
Pittsfield, South Cong. ch., 75; Mrs. John T. Power, 10, 85 00
Plympton, Cong. ch., of which 2.83 from Silver Lake Chapel, 10 00
Randolph, Miss A. W. Turner, 100 00
Somerville, M. C. and E. S. Webster, 5; Friend, for Philippines, 30, 35 00
Southampton, Cong. ch. 75 00
South Ashfield, A. F. Richmond, 2 00
Southboro, Pilgrim Cong. ch. 22 30
South Braintree, J. W. Watson, 2 00
Southbridge, Cong. ch. 22 50
South Easton, Miss F. J. Randall, 5 00
South Framingham, Cynthia A. Kendall, 50; Elizabeth S. Lane, 10, 60 00
South Hadley, Cong. ch. 29 61
South Sudbury, Miss S. B. Hobart, 3 00
South Weymouth, Old South Cong. ch. 10 00
Springfield, 1st Cong. ch, toward support Dr. C. D. Ussher, 88.31; David F. Atwater, 25; Rev. Louis F. Giroux, 5; W. F. Gordy, 5; A. S. Packard, 5; Mrs. Laura A. Ward, 2, 130 31
Sudbury, Mrs. Lucy S. Connor, 10 00
Uxbridge, 1st Cong. ch. 17 43
Walpole, 2d Cong. ch. 100 00
Waltham, 1st Cong. ch. 56 52
Ware, Mrs. C. T. Hyde, 3 00
Warwick, Mrs. James Goldbury, 5 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 62 73
Westboro, Cong. ch. 85 63
West Boylston, Julia C. Dakin, 5; Mrs. Emily W. Parker, 10, 15 00
Westfield, 1st Cong. ch. 271 88
West Medford, Cong. ch. 39 09
Wilbraham, Carrie A. Moody, 3 00
Williamstown, Williams College, class of 1892, H. S. Ludlow, toward support Rev. George Allchin, 100; John H. Hewitt, 20; Rev. John Bascom, 5; Rev. W. R. Stocking, 4.40, 129 40
Winchendon, Mrs. G. O. Tolman, 1 00
Winchester, 2d Cong. ch., 5; Mrs. C. J. Allen, 5, 10 00
Worcester, Union Cong. ch., 59.45; Pilgrim Cong. ch., for Philippines, 35; Adams-sq. Cong. ch., 25; Central Cong. ch., Friend, 5; Mrs. Harriet N. Sawyer, 5; Friend, 35, 164 45
Wrentham, Original Cong. ch. 20 69
——, Friend, 20 00
——, Friend, 1 00—4,192 16

Legacies.—Ipswich, Hannah B. Cogswell, by Emeline F. Farley and Jennie T. Safford, Ex'r, 1,000 00
Seekonk, Ann E. Shorey, by George H. Robinson, Ex'r, add'l, 1,200 00
Shelburne Falls, Joshua Williams, add'l. 331 23
Watertown, Edward D. Kimball, by Louis M. Kimball and Joseph S. Kimball, Trustees, 86 58
Westfield, Mary Alice Sommers Smith, less expenses, 1,776 49—4,394 30

8,586 46

Rhode Island

Davisville, Geo. Browning, 2 00
Kingston, Cong. ch. 126 00
Newport, Luella K. Leavitt, 20; Blanche Leavitt, 15, 35 00
Providence, Beneficent Cong. ch., A. F. White, 20; Central Cong. ch., Grace R. Lawton, 10; Frederic H. Fuller, 50; Anthony B. Day, 10; Fannie M. Wheeler, 5, 95 00
Slatersville, Samuel O. Taylor, 5 00
Thornton, Rev. Wm. H. Starr, 3 00
Tiverton, Caroline F. Brown, 2; Ann E. Brown, 3, 5 00—271 00

Legacies.—Providence, Walter P. Doe, by Edward B. Knight, Adm'r, 1,158 65

1,429 65

Young People's Societies

MAINE.—Bangor, Central Cong. ch., Jun. Aux., 10; Belfast, 1st Y. P. S. C. E., 10; Topsfield, Y. P. S. C. E., for Adana, 1; Warren, Y. P. S. C. E., 3, 24 00

MASSACHUSETTS.—Auburndale, Y. P. S. C. E., for school in Madura, 30; Boston, Immanuel-Walnut-av. Y. P. S. C. E., of which 125 toward support Dr. W. T. Lawrence and 16 for Central Turkey Mission, 141; do., Immanuel-Walnut-av. Int. Y. P. S. C. E., toward support Dr. W. T. Lawrence, 10; do., 2d Y. P. S. C. E. (Dorchester), for Adana, 50; Brockton, Y. P. S. C. E., 5; Brookline, Harvard ch. Porch, for Madura, 12.50; Gloucester, Trinity Y. P. S. C. E., for Philippines, 5; Lynn, North Y. P. S. C. E., for Harpoot, 15; Melrose, Y. P. S. C. E., for Mt. Silinda, 15; Newton, North Y. P. S. C. E., for Harpoot, 30; Somerville, Franklin Y. P. S. C. E., for Sholapur, 30; Spencer, C. E. Union, for Philippines, 6; Whitman, 1st Y. P. S. C. E., for Mt. Silinda, 15, 364 50

388 50

Sunday Schools

NEW HAMPSHIRE.—Rochester, 1st Cong. Sab. sch. 16 06

MASSACHUSETTS.—Brookline, Harvard Cong. Sab. sch., for Madura, 12; Cambridge, 1st Cong. ch., Shepard Sab. sch., for Ing-hok, 25; Centerville, Cong. Sab. sch., 1; Douglas, 1st Cong. Sab. sch., 5; Hyde Park, Cong. Sab. sch., 6.26; Marshfield, 1st Cong. Sab. sch., 1; New Bedford, North Sab. sch., 2.63; Northampton, Edwards Cong. Sab. sch., of which 5.50 from kindergarten class, for Pang-Chuang, 5 from Ellen P. Cook's class, for do., and 1.62 from Chinese class, 12.12; So. Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 18.07; Swampscott, 1st Cong. Sab. sch., 3.49; Whitman, 1st Cong. Sab. sch., for Mt. Silinda, 15; Worcester, Plymouth Cong. Sab. sch., for Philippines, 11.68; do., Piedmont Cong. Sab. sch., 4.29. 117 54

133 60

MIDDLE DISTRICT

Connecticut

Bridgeport, Mrs. P. Gabriel, 2; Mrs. E. Burr, 1, 3 00
Chaplin, Jane Clarke, 2 00
East Norwalk, Swedish Cong. ch. 3 00
East Woodstock, Cong. ch. 15 10
Essex, 1st Cong. ch. 26 62
Griswold, 1st Cong. ch. 15 00
Guilford, Joseph E. Dudley, 20 00
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan, 150; Plymouth Cong. ch., 30; Mrs. J. W. Cooke, 200, The Misses Camp, 100, Mrs. Chas. T. Russ, 260, and Chas. C. Russ, 100, all toward support Mrs. Chauncey Goodrich; Mrs. Chas. F. Howard, 25; Rev. M. C. Welch, 10; Job Williams, 10; Hewitt Coburn, Jr., 5; Mary F. Collins, 5; H. B. Langdon, 5; Eliza F. Mix, 3; Tillie I. Washburn, 1, 904 00
Huntington, Cong. ch. 30 00
Meriden, Center Cong. ch. 10 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 51 63
Naugatuck, Alice F. Stillson, 5 00
New Haven, Pilgrim Cong. ch., 54.75; Martha Day Porter, 100; Rev. Timothy Dwight, 50; Theron Upson, 10; C. L. Kitchel, 5, 219 75
New London, Louise H. Allyn, 2 00
Noroton, Harriet S. Niles, 10 00

North Woodstock, Cong. ch. 3 35
Norwalk, Mrs. Charlotte C. Ferry, 25 00
Norwich, Broadway Cong. ch., 500; M. Louise Sturtevant, 25, 525 00
Norwich Town, Friend, 75 00
Plainville, The Misses Pierce, 30 00
Salisbury, Cong. ch. 26 41
Somers, Cong. ch. 19 50
South Glastonbury, E. T. Thompson, 3 00
Southport, Cyrus S. Bradley, 5 00
Torrington, 1st Cong. ch. 4 00
Waterbury, 2d Cong. ch., add'l, 1; John Henderson, Jr., 25, 26 00
West Suffield, Cong. ch. 8 56—2,058 92

Correction.—In June *Herald* Essex Conference should read Middlesex Conference.

Legacies.—Clinton, Julia A. Taylor, add'l, 33 75
New Milford, Mrs. Maria Bostwick, by Edward M. Chapman, Adm'r, 2,000 00—2,033 75

4,092 67

New York

Albany, Mrs. L. M. Hills, 2; Friend, for Adana, 10, 12 00
Batavia, Chas. D. Case, 10 00
Bridgewater, Cong. ch. 22 15
Brooklyn, Mary Adams Wilson, 5; E. F. Carrington, 5; Miss I. Brown, 2; Mrs. J. R. Davis, 1, 13 00
Buffalo, Wm. C. Crosby, 500; Rev. Alfred V. Bliss, 5, 505 00
Churchville, Cong. ch. 22 00
Clifton Springs, Mrs. M. E. Foster, 10 00
Crown Point, 1st Cong. ch. 8 20
East Greenbush, Mrs. Albert Bushnell, 10 00
Flushing, Broadway Cong. ch. 5 00
Geneva, Friend, 18 00
Greene, S. H. Jameson, 1 00
Homer, Cong. ch. 11 13
Jamaica, James A. Towle, 10 00
Jamestown, 1st Cong. ch. 225 00
Madrid, Cong. ch. 17 45
Moravia, 1st Cong. ch. 29 00
New York, Christ Cong. ch., 26.11; Mary M. Bailey, 25; Margaret B. Monahan, 100; A. W. Leighton, 75; Mrs. W. W. Ferrier, 10; Grace Taylor, 4.25; Levi P. Treadwell, 1; Mrs. Sarah L. Woodin, 1, 242 36
Paris, Cong. ch. 12 00
Poughkeepsie, James D. Keith, 50 00
Prospect, Cong. ch. 2 00
Riga, Cong. ch. 9 00
Riverhead, J. W. Downs, 5 00
Rochester, V. F. Whitmore, 50; Rev. G. L. Hamilton, 1, 51 00
Sherburne, Charles A. Fuller, 50 00
Sprakers, Harriet V. Quick, 5 00
Union Falls, Friend, 5 00
Warsaw, Cong. ch. 26 70
Wellsville, 1st Cong. ch. 89 25
West New Brighton, Immanuel Cong. ch., for Ing-hok, 15 00
White Plains, Westchester Cong. ch., toward support Rev. and Mrs. T. S. Lee, 600 00—2,091 24

Legacies.—Brooklyn, Hiram G. Combes, add'l, less expense, 88 22
Middletown, Selah R. Corwin, less tax, 952 50—1,040 72

3,131 96

New Jersey

East Orange, Trinity Cong. ch., F. W. Van Wagenen, 66; Rev. James F. Riggs, 10, 76 00
Englewood, Lee S. Hinzenga, 1 00
Haddonfield, J. D. Lynde, 25 00
Montclair, Lydia B. Dodd, 1 00
Mount Holly, Mrs. A. S. Robbins, 5 00
Newark, 1st Jube Memorial Cong. ch., 112.06; Belleville-av. Cong. ch., Miss K. L. Hamilton, 5, 117 06
New Brunswick, F. Z. Rossiter, 1 00
North Paterson, Agnes A. Gould, 1 00
Upper Montclair, Christian Union Cong. ch., Mrs. A. C. Fetterolf, 5 00
Vineland, M. R. Faulkner, 1 00—233 06

Pennsylvania

Lansdowne, Friend, 25 00
Lincoln University, J. B. Rendall, 10 00
Mount Carmel, W. T. Williams, 5 00
Philadelphia, Harold Goodwin, 80 00
Pottsville, Rev. A. J. Quick, 1 00
Ridgway, C. D. Osterhout, 20 00
Sugar Grove, M. E. Cowles, 30 00——171 00

Ohio

Bluescreek, Cong. ch. 4 00
Cincinnati, Walnut Hills Cong. ch. 100 00
Cleveland, Hough-av. Cong. ch., of which 20 from Mr. and Mrs. Geo. A. Jacobs, for Adana, 25; Cyril Cong. ch., 18; Jones-av. Cong. ch., 10; Mrs. E. L. Findlay, 1, 54 00
Columbus, 1st Cong. ch., Mrs. Ella J. Mahoney, thank-offering, 100; Mrs. Ida M. White, 25; Alice B. Sherman, 1, 126 00
Lakewood, 1st Cong. ch. 3 85
Madison, Central Cong. ch. 54 00
Oberlin, 2d Cong. ch., Friend, 25; 1st Cong. ch., A. H. Currier, 12.50; Mrs. E. F. Wright, 10; Richard S. Rose, 2, 49 50
Radnor, Edward D. Jones, 10 00
Sandusky, 1st Cong. ch. 4 64
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., 14.78, 136 78
Wauseon, Cong. ch., 19.85; C. F. Greenough, 1.50, 21 35——564 12

District of Columbia

Washington, Herbert Knox Smith, 10 00

Georgia

Keller, Emma J. Clay, 2 00

Florida

Callaway, Della G. Washburn, 5 00
Milton, Mrs. H. S. Keyser, 25 00——30 00

Young People's Societies

Connecticut.—Granby, South Y. P. S. C. E., 15; Hartford, Farmington-av. Y. P. S. C. E., for Ing-hok, 5; Meriden Center, Y. P. S. C. E., for Aruppukottai, 30; New Milford, 1st Y. P. S. C. E., toward support Rev. J. E. Walker, 10, 60 00
New York.—Brooklyn, Lewis-av. Y. P. S. C. E., for Shao-wu, 25; Riga, Y. P. S. C. E., 5, 30 00

90 00

Sunday Schools

Connecticut.—East Hartford, 1st Cong. Sab. sch., 14.75; New London, 1st ch. of Christ Sab. sch., toward support Rev. C. N. Ransom, 18.80; Old Saybrook, Cong. Sab. sch., 15.91, 49 46
New York.—Norfolk, Cong. Sab. sch., 1.25; Northfield, Cong. Sab. sch., 16, 17 25
Ohio.—Conneaut, Cong. Sab. sch., 10; Toledo, Central Cong. Sab. sch., for Adana, 15, 25 00

91 71

INTERIOR DISTRICT

Tennessee

East Lake, Cong. ch. 21 28
Grand View, Cong. ch. 7 00
Memphis, Alma E. Childs, 1 00
——, Woman's Missionary Union, 12 00——41 28

Louisiana

Monroe, H. Kindermann, 10 00

Texas

Dallas, E. M. Powell, 25 00
Fort Worth, 1st Cong. ch. 40 00——65 00

Oklahoma

Anadarko, W. H. Campbell, 45 00

Illinois

Aurora, E. E. Bouslough, 200 00
Chicago, Pilgrim Cong. ch., Member, 500; New England Cong. ch., 100; Millard-av. Cong. ch., 14.76, 614 76
Denver, Cong. ch. 2 17
Des Plaines, Cong. ch. 13 25
Dover, Cong. ch. 27 58
Geneseo, F. E. Mathers, 10 00
Greenville, Mrs. Jane C. Clark, 1 00
Gridley, Cong. ch. 12 45
Jacksonville, Cong. ch., toward support Rev. Walter Foss, 125 00
Kankakee, Mrs. M. A. Dahl, 1 00
La Harpe, Cong. ch. and Sab. sch. 60 78
Lexington, E. F. Wright, 5 00
Marseilles, J. Q. Adams, 25 00
Moline, Rev. Geo. G. Perkins, 5; Marion E. Williams, 5, 10 00
Oneida, Cong. ch. and Sab. sch. 56 70
Peoria, 1st Cong. ch. 135 00
Roberts, Cong. ch. 7 68
Rockefeller, Cong. ch. 4 40
Rockford, 1st Cong. ch. 53 35
Toulon, Cong. ch. and Sab. sch. 43 40
Waverly, Cong. ch. 11 56
Wilmette, 1st Cong. ch. 33 43
Yorkville, Cong. ch. 18 75—1,472 26

Michigan

Battle Creek, J. H. Kellogg, 50 00
Detroit, 1st Cong. ch., of which 110 toward support Rev. and Mrs. J. H. Dickson, 176 00
Imlay City, Cong. ch. 20 00
Lamont, 1st Cong. ch. 5 00
Perry, Cong. ch. 25 00
Pontiac, Cong. ch. 5 00
Shaftsburg, Kay Cong. ch. 15 00
Three Oaks, Cong. ch. 131 72
Watervliet, Plymouth Cong. ch., Geo. Parsons, 50 00
——, Friend, of which 340 for Kustendil, and 100 to const. A. S. McPherron, H. M. 490 00——967 72

Wisconsin

Aurora, Welsh Cong. ch. 10 00
British Hollow, Thomas Davies, 50 00
Emerald Grove, Cong. ch. 3 00
Fulton, Cong. ch. 4 05
Jackson, Cong. ch. 1 50
La Crosse, 1st Cong. ch. 200 00
Martin, Cong. ch. 1 58
Milton, 1st Cong. ch. 19 08
Milwaukee, Richard Dewey, 5; Mrs. Lydia E. Williams, 5, 10 00
Plymouth, Cong. ch. 43 41
Rio, Kennedy Scott, 1 00
Rosendale, West Cong. ch. 10 00——353 62

Minnesota

Freedom, Cong. ch. 4 46
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 111.11; Lyndale Cong. ch., 40.40; Pilgrim Cong. ch., 35.83, 187 34
Northfield, Rev. Fred B. Hill, toward support Rev. A. A. McBride, 1,200; Friend, toward support Dr. and Mrs. Percy Watson, 25, 1,225 00
St. Paul, Plymouth Cong. ch. 20 42—1,437 22

Iowa

Cedar Falls, Mary T. Clay, 1 00
Eagle Grove, 1st Cong. ch. 15 00
Iowa City, Mrs. W. E. Ijams, 2 00
Letts, H. Lieberkneckt, 10 00
Malcom, Mrs. L. P. Lewis, 5 00
Prescott, Mrs. E. W. Kelsall, for Adana, 50 00
Saratoga, Cong. ch. 4 00
Toledo, Mrs. D. Stoner, 5 00
Waterloo, Rev. E. P. Kimball, 5 00——97 00

Missouri

Kansas City, C. M. Stebbins, 10 00
Maplewood, W. H. Whitehill, 10 00
Meadville, Cong. ch., 7.50; A. L. Loomis, 10, 17 50
St. Louis, Pilgrim Cong. ch., of which 104.25 for Madura, 208.50; Reber-pl. Cong. ch. Miss. Soc., for Harpoot, 223 50——261 00

North Dakota

Eckelson, Cong. ch. 2 36
Fargo, 1st Cong. ch. 23 56
Hurdsfield, Cong. ch. 12 00
Ruso, Cong. ch. 2 50
Wyndmere, Cong. ch. 4 00——44 42

South Dakota

Aberdeen, Cong. ch. 24 95
Brantford, Cong. ch. 14 00
Elk Point, Mr. and Mrs. W. J. Fink, 2 50
Redfield, Cong. ch. 30 11——71 56

Nebraska

Albion, Cong. ch. 34 71
Aurora, 1st Cong. ch., for work of Dr. Edward L. Bliss, 20 00
Broken Bow, Mrs. P. A. Coon, 2 00
Danbury, Cong. ch. 10 75
Hallam, Ger. Cong. ch., of which 36.70 from Ladies' Aid Soc. 58 70
Lincoln, Vine Cong. ch., 55.16; Nettie Cropsey, 50, 105 16
Rising City, 1st Cong. ch. 15 00
Surprise, Mrs. J. H. Greenslit, 2 00
West Point, Cong. ch., for Harpoot, 30 00——278 32

Kansas

Fairview, Plymouth Cong. ch. 20 00
Munden, John Rundus and family, 4 00
Paradise, E. E. O'Brien, 7 00
Rosedale, 1st Cong. ch. 3 00
Stockton, S. W. Noyce, 5 00
Topeka, 1st Cong. ch., of which 30 from Mr. and Mrs. J. G. Wood, for native worker, Madura, 230; Grace Paine, 5, 235 00
Wheaton, Cong. ch. 10 00
Wichita, Mary B. Dimond, 5; C. H. Isely, 5, 10 00
——, State Association, 17 46——311 46

Montana

Ballantine, Cong. ch. 4 20
Billings, Chas. W. Chafee, 5 00——9 20

Wyoming

Cheyenne, 1st Cong. ch. 5 00

Colorado

Fort Collins, Ger. Evan. ch. 75 00

Young People's Societies

Oklahoma.—Oktaha, 1st Y. P. S. C. E. 1 00
Wisconsin.—Seymour, Y. P. S. C. E. 4 00
Minnesota.—St. Paul, St. Anthony Park Y. P. S. C. E., for Adana, 15 00
Missouri.—St. Louis, Fountain Park Y. P. S. C. E., for Ing-hok, 7 50
Nebraska.—Exeter, Y. P. S. C. E. 30 00
57 50

Sunday Schools

Indiana.—Ridgeville, Cong. Sab. sch., for Philippines, 2 00
Illinois.—Alton, Cong. Sab. sch., 6.60; Avon, Cong. Sab. sch., Ladies' Bible class, for Mt. Silinda, 49.50; Moline, Cong. Sab. sch., for Harpoot, 20, 76 10
Michigan.—Suttons Bay, Cong. Sab. sch. 1 50
Nebraska.—Albion, Cong. Sab. sch. 9 25
Kansas.—Milo, Union Cong. Sab. sch. 6 95
95 80

Less.—Louisiana, New Orleans, In June *Herald* Beecher Memorial Cong. Sab. sch., 2 50, should read 1.50, 1 00
94 80

PACIFIC DISTRICT

Arizona

Swansea Mrs. C. E. Parsons, 3 00

Washington

Coupeville, Cong. ch. 8 64
Rosalia, Carey Memorial Cong. ch. 3 51
Seattle, Prospect Cong. ch., 15; J. L. Claghorn, 4, 19 00
Snohomish, Cong. ch. 15 00
Tacoma, Al-ki Cong. ch. 10 00
Washougal Cong. ch. 13 50——69 65

Oregon

Hood River, Truman Butler, 5 00
The Dalles, Cong. ch. 30 00——35 00

California

Berkeley, North Cong. ch., 30; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 102 00
El Monte, C. P. ch., R. M. Webster, 4 00
Los Angeles, Ross A. Harris, 10 00
Petaluma, Cong. ch. 56 35
Pinole, Mr. and Mrs. B. T. Elmore, for Pang-Chuang, 5 00
Redlands, Rebecca H. Smiley, 10 00
San Jose, Mrs. M. B. Hills, 1 50
Santa Barbara, Mrs. H. M. Howe, 1 00
Upland, Chas. E. Harwood, toward support Rev. W. O. Pye, 150 00
——, Friend, 2 00——341 85

Hawaii

Honolulu, Central Union Cong. ch., 2,732.25; Mary T. Castle Trust, for Nauru Mission, 100, 2,832 25

Young People's Societies

WASHINGTON.—Redmond, Avondale Y. P. S. C. E. 1 60

Sunday Schools

CALIFORNIA.—Bakersfield, 1st Cong. Sab. sch., 30; Fresno, Ger. Cong. Sab. sch., for Arupukottai, 3; Oakland, 1st Cong. Sab. sch., 22.05, 55 05

MISCELLANEOUS

Germany

——, Friend, 4 40

Africa

Chisamba, Native ch., for Mt. Silinda, 10 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,681 32
For purchase for use of school, the horse and harness formerly belonging to Miss Seibert, 125 00
For floor in Mrs. Edwards' house and for carriage house, Inanda, 80 00
To restore full amount of appropriation for touring Harpoot, for year 1910, 132 00
Toward new building for girls' school, Talas, 600 00
Toward dormitory for girls' school, Ahmednagar, 900 00—14,518 32

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 125 00

19,643 32

Additional Donations for Special Objects

MAINE.—Brunswick, Bowdoin College Christian Association, for native helper, care Rev. R. A. Hume, 100; Hallowell, Old South League, for use of Miss Alice R. Kellogg, 1; Portland, West Cong. Sab. sch., Prim. Dept., for work among children, care Miss Alice C. Bewer, 3.25, 104 25

NEW HAMPSHIRE.—Bennington, Charlotte M. Whitney, for educational work, care Miss E. M. Blakely, 35; Hanover, Mardin Union, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 15; Lisbon, Mary R. Cummings, for the Sivas Building Fund, 10, 60 00

VERMONT.—Hinesburg, Aurelius Sykes, for pupil, care Rev. William Hazen, 20 00

MASSACHUSETTS.—Andover, South Y. P. S. C. E., for Sivas Building Fund, 25; do., Mary Bullard, for use of Rev. E. C. Partridge, 200; do., Rev. William L. Ropes, for Sivas Building Fund, 5; Auburndale, Cong. Sab. sch., for school at Amanzimtoti, 29.50; Boston, Mt. Vernon Cong. ch, Friends, for Sivas Building Fund, 30; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 102; do., Central Cong. Sab. sch. (Jamaica Plain), Mr. Capen's men's class, for native helper, care Rev. A. H. Clark, 50; do. E. T., for work in Central Turkey College, 250; do., J. J. Arakelyan, for four beds in hospital, care Dr. H. H. Atkinson, 100; do., Rev. W. C. Rhoades, for native helper, care Rev. R. A. Hume, 1; Braintree, Miss A. T. Belcher, for pupils, care Rev. G. P. Knapp, 2; Brockton, Oscar C. Davis, for Sivas Building Fund, 25; Brookfield, Conference, by Rev. F. C. Richards, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 60; Cambridge, 1st Cong. ch., Shepard Sab. sch., for student, care Dr. H. H. Atkinson, 25; Dedham, Miss M. C. Burgess, for work, care Rev. E. C. Partridge, 100; Falmouth, Cong. Sab. sch., for work, care Rev. Wm. Hazen, 5.75; Greenfield, 2d Cong. Sab. sch., class of girls, for work, care Rev. H. T. Perry, 10; Holyoke, Friday Club, for use of Miss Susan R. Howland, 5; Lincoln, Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; do., Y. P. S. C. E., for work, care Rev. Edward Fairbank, 15; Medway, Village Cong. ch. Ladies' Benev. Soc., for use of Mrs. R. Winsor, 10; Monson, Hattie F. Cushman, for Sivas Building Fund, 15; Somerville, Helen J. Sanborn, through Miss E. M. Stone, for Albanian Girls' Boarding School, Kortcha, 10; Springfield, Union Mission Sab. sch., for work, care Rev. C. R. Hager, 48; do., Memorial Sab. sch., for native pastor, care Rev. C. K. Tracy, 30; do., D. M. Wheeler, for native pastor, care Rev. Edward Fairbank, 30; do., Carrie L. King, for work, care Rev. E. C. Partridge, 5; Warren, 1st Y. P. S. C. E., Jun. Dept., for work, care Mrs. Geo. P. Knapp, 5; Wellesley, Friend, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 5; Westfield, 1st Y. P. S. C. E., for pupil, care Rev. G. P. Knapp, 30; Whitinsville, Friends, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 210; Worcester, Nat'l A. and I. Relief Ass'n, Miss E. C. Wheeler, treas., for Industrial School, care Rev. Wm. Hazen, 200, 1,658 25

RHODE ISLAND.—Providence, Central Cong. Sab. sch., Miss Fairchild's class, for Chinese boy in college, care Rev. E. H. Smith, 10 00

CONNECTICUT.—Colchester, Friend, for work, care Rev. Wm. Hazen, 10; Hartford, Center Cong. Sab. sch., for work, care Rev. E. H. Smith, 32.09; do., Sarah B. Colver, for work, care Rev. John S. Porter, 25; Mansfield Center, Chas. H. Learned, for hospital, care Dr. H. N. Kinnear, 10; Meriden, Center Cong. ch., Robert Scovil Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; New Haven, Yale Divinity School Y. M. C. A., of which 5 for St. Paul's Institute, care Rev. T. D. Christie, and 5 for American College, Madura, care Rev. Wm. M. Zumbro, 10; Norwich, Broadway Young People's Union, for pupil,

care Rev. E. Fairbank, 15; Norwich Town, Friend, for hospital, care Dr. H. N. Kinnear, 15; Stratford, Cong. ch. Girls' Mission League, for Mission League Cot, care Rev. P. L. Corbin, 15, 140 09

NEW YORK.—Brooklyn, Central Cong. Sab. sch., boys' class, No. 16, for use of Rev. C. R. Hager, 3; do., M. Louise Erwin, for work, care Miss Lillian T. Cole, 25; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; do., A friend of Africa, for work, care A. J. Orner, 50; Buffalo, 1st Cong. ch., Mrs. S. C. Whittemore, for Colburn School, care Rev. R. A. Hume, 150; Churchville, Cong. ch., for work, care Rev. L. S. Gates, 40; Lancaster, Presb. Sab. sch., for work, care the Misses Ely, 12; New Lebanon, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10.14; New York, through West 54th-st. Ladies' Helping Hand Assoc., for use of Miss S. R. Howland, 10; do., Grace H. Dodge, through Mrs. G. F. Herrick, for publication work, care Rev. G. F. Herrick, 300; do., Friends, for Union Training School Building Fund, care Rev. Alden H. Clark, 1,006; Setauket, Elizabeth D. Strong, for hospital work, care Dr. H. H. Atkinson, 2, 1,611 14

NEW JERSEY.—Bound Brook, Wm. W. Smalley, for evangelistic work, care Rev. J. E. Merrill, 100 00

PENNSYLVANIA.—Athens, The Annie Tracy Riggs Memorial Hospital Fund, by Jessie W. Murray, treas., for the Annie Tracy Riggs Hospital, 5; Bryn Mawr, Presb. Sab. sch., for scholarship in St. Paul's Institute, 40, 45 00

OHIO.—Cincinnati, Isabella A. Kolbe, 10, and Christine Holzhauser, 1, both for pupil at Oorfa, 11; Oberlin, The Oberlin Shansi Memorial Asso., for native helper, care Rev. P. L. Corbin, 83.33; do., Harriet W. Ely and niece, for Sivas Building Fund, 10; Ravenna, 1st Cong. Sab. sch., Prim. Dept., for blind children, care Miss A. L. Millard, 10, 114 33

SOUTH CAROLINA.—Greenwood, Y. P. S. C. E. of Brewer Normal School, for work, care Miss Sarah L. Stimpson, 6 00

KENTUCKY.—Berea, Josephine A. Robinson, for Sivas Building Fund, 2; Lexington, Rev. and Mrs. L. W. Mahn, for native worker, care Rev. Geo. H. Hubbard, 10, 12 00

TENNESSEE.—Grand View, Cong. ch., for bed in Williams Hospital, Pang-Chuang, 8.35; do., Cong. Sab. sch., for do., 8; do., Y. P. S. C. E., for do., 1.65, 18 00

TEXAS.—Austin, Woman's Suffrage Asso., for Elenchie Tsilka, Kortcha, 5 50

ILLINOIS.—Chicago, Grace Cong. ch., Mr. and Mrs. Peter Verberg, for work, care Rev. H. G. Bissell, 10; do., Grace Cong. Sab. sch., for native pastor, care do., 18.75; do., Friends, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 5; Geneva, Geo. N. Taylor, for native helper, care Rev. L. S. Gates, 20; Kewanee, Cong. Sab. sch., for Moslem school, care Mrs. L. O. Lee, 50.15; ———, Friend, for work in Japan, 1, 104 90

MICHIGAN.—Bellaire, 1st Cong. ch. Woman's Home and Foreign Miss. Soc., for work, care Rev. J. P. McNaughton, 3.65; Delton, Pine Lake Cong. Sab. sch., for pupil, care Rev. G. G. Brown, 7.50; Detroit, North Woodward-av. Cong. ch., for native pastor, care Rev. J. H. Dickson, 60; do., 1st Cong. Sab. sch., Prim. Dept., for work, care Miss V. Billings, 25, 96 15

WISCONSIN.—Florence, Harold Rasmussen, for hospital, care Dr. H. N. Kinnear, 2; Fort Atkinson, Henry K. Hawley, of which 50 for work, care Rev. E. H. Smith, 50 for work, care Rev. P. L. Corbin, and 50 for work, care Dr. W. A. Hemingway, 150; Menomonie, 1st Cong. ch. Ladies' Social Circle, for use of Miss C. M. Welpton, 3.80; Oconomowoc, Y. P. S. C. E., for native helper, care Rev. John X. Miller, 2.70; River Falls, Cong. ch., for pupil, care Miss A. C. Salmond, 15.50; do., Cong. Sab. sch., for pupil, care Miss C. E. Chittenden, 23, 197 00

MINNESOTA.—Elk River, Cong. ch., for use of Miss E. M. Atkins, 13.23; Minneapolis, Plymouth Cong. ch., for Union Training School, care Rev. A. H. Clark, 731.22; do., D. D. Webster, for native workers, care Mrs. M. M. Webster, 30, 774 45

IOWA.—Waterloo, 1st Cong. ch., through Miss E. M. Stone, for Thessalonica Agr. and Ind. Institute, 21 86

MISSOURI.—Monett, George Cape, for Elenchie Tsilka, Kortcha, 5; St. Louis, Pilgrim Cong. ch., for work, care Rev. G. S. Eddy, 1,061; do., Pilgrim Cong. Sab. sch., Mr. Danforth's class, for native worker, care Rev. T. S. Lee, 40, 1,106 00

NORTH DAKOTA.—Carrington, Rev. Robert Paton, for missionary residence in the Philippines, 30 00

SOUTH DAKOTA.—Lowry, Ger. Cong. ch., for work, care Rev. C. R. Hager, 31.30; Veblen, Dr. and Mrs. C. C. Hoagland, for bed in hospital, care Dr. and Mrs. F. F. Tucker, 15, 46 30

NEBRASKA.—West Point, Cong. ch., for orphan, care Rev. G. P. Knapp, 21 00

KANSAS.—Oberlin, Otis L. Benton, through Miss E. M. Stone, for girls' boarding school, Kortcha, 10 00

WASHINGTON.—Christopher, White River Cong. Sab. sch., for little boys' home, care Rev. J. E. Abbott, 10; North Yakima, 1st Cong. ch., Mrs. H. M. Gilbert, for building work, care Rev. F. E. Jeffery, 150, 160 00

CALIFORNIA.—Los Angeles, Ross A. Harris, for work, care Dr. H. N. Kinnear, 10; Pasadena, Mrs. E. M. Orton and daughters, for the Albert Orton School, care Rev. G. G. Brown, 35; San Francisco, Mission Cong. ch., for work, care Mrs. J. S. Chandler, 30; do., Mission Cong. Sab. sch., for school, care Mrs. F. E. Jeffery, 15; Saratoga, Cong. ch., J. L. Pendleton, for native preacher, care Miss O. M. Vaughn, 75, 165 00

HAWAII.—Honolulu, Kate M. Atherton, for pupils, care Miss M. F. Denton, 50 00

CANADA.—Montreal, American Presb. ch., Woman's Foreign Miss. Soc., Member, for pupil, care Miss Minnie Clarke, 20; do., Cedar-av. Mission Sab. sch., toward support of teacher or other work, care Dr. and Mrs. C. T. Sibley, 5, 25 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For school purposes at Chisamba and outstations, 1,203 00
For native teacher, care Rev. C. R. Hager, 55 00
For Dr. T. B. Scott's work, 15 00—1,273 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For Doshisha Building Fund, 2,150 00
For use of Miss Charlotte Willard, 232 50—2,382 50

Income St. Paul's Institute

For St. Paul's Institute, 412 50

10,780 22

Donations received in May, 51,863 52
Legacies received in May, 8,627 42

60,490 94

Total from September 1, 1909, to May 31, 1910. Donations, $505,856.88; Legacies, $114,255.80 = $620,112.68.

Pasumalai Seminary Fund

OHIO.—Cleveland, Wm. E. Cushing, 50; do., L. E. Holden, 50, 100 00

Woman's Medical Mission, Jaffna

MASSACHUSETTS.—Springfield, North Cong. ch. 125 00

The New Hiram Bingham

CONNECTICUT.—New London, 1st ch. of Christ Sab. sch., Prim. Dept. 3 63